

# THE MERCERSBURG REVIEW.

JANUARY, 1859.

## ART. I.—THE SYNOD AT FREDERICK.

The first Christian Synod was held A. D. 50, twenty years after the resurrection of the Lord and the founding of the Church, in the city of Jerusalem, for the purpose of settling an important doctrinal and disciplinary controversy concerning the relation of the Mosaic law to the Gentile converts, or the principle whether faith in Christ alone, or faith *and* circumcision, *i. e.*, the observance of the ceremonial law, were necessary to salvation. The Synod was no secret caucus, but an open deliberative assembly; no exclusive hierarchical body, but republican in the best sense of the term. It included, besides the apostles, also the elders and brethren who are expressly mentioned by the inspired historian, even at the final decision.\* There was "much disputing," πολλή συζήτης, on that occasion: party stood against party, congregation against congregation, the Gentile converts against the Jewish believers, and even the apostles, though not identified with the extreme factions, were at first at issue on the points of controversy, as we must infer from the second chapter of the Epistle to the Galatians. But they were animated by the spirit of their Master; they were equally zealous for the spread of his kingdom and the unity among believers; the Holy Ghost moved upon the face of the agitated waves; the very dispute and free discussion elicited truth, exposed error,

\* Acts xv. 6, 7, 12, 13, 23.

strengthened conviction, urged on to a settlement of the difficulty, and the meeting ended in harmony and peace, by the unanimous adoption of a compromise, which satisfied the just claims of both parties, without sacrificing the great principle of the saving power of a living faith in Christ Jesus our Lord.

The synodical form of government, though not expressly enjoined by divine command, is, therefore, evidently sanctioned by apostolic practice. In the course of time, Synods or Councils were regularly convened either annually or semi-annually in the various provinces, and became the highest organs of legislation in the ancient Church, for the settlement of doctrinal, ritual and disciplinary controversies. We meet them first under this character in Asia Minor, Greece, and in North Africa, about the middle of the second century, in the disputes concerning the Montanistic movement and the time and manner of observing Easter. The meetings were public, and the people of the surrounding community made their influence felt. In the time of Cyprian, as we learn from his own epistles, presbyters, confessors and prominent laymen took an active part besides the presiding bishops. At the Synod of Carthage A. D. 256, which decided against the validity of heretical baptism, there were present eighty-seven bishops, a large number of priests and deacons, and "*maxima pars plebis*," as Cyprian reports. In the Synods concerning the restoration of those who had denied Christ during the persecution from fear of death, Cyprian convened, besides the bishops, his clergy, the confessors, and "*laicos stantes*," i. e., laymen in good and regular standing. Nor was this practice confined to North Africa. It prevailed in Syria, at the Synods assembled for the trial and deposition of the unworthy bishop, Paul at Samosata, A. D. 264-269, and in Spain, at the Council of Elvira A. D. 305. The famous Origen of Alexandria, though merely a presbyter, was the leading spirit of two Arabian Synods and there convinced bishop Beryllus of Bostra of his christological error. Even the Roman clergy, in their letter to Cyprian about the mid-

dle of the third century, speak of a common synodical consultation of the bishops with the priests, deacons, confessors, and laymen in good standing. Athanasius, though at that time only an archdeacon of the bishop of Alexandria, took a prominent part in the first œcumenical Council at Nice, A. D. 325, and the refutation of the Arian heresy. Professor Hefele of Tübingen, a Roman Catholic divine and disciple of the illustrious Möhler, in his learned history of Councils, admits these facts, but maintains that the bishops only had a vote in the ecclesiastical assemblies. But in several councils of the ante-Nicene age, the presbyters and deacons subscribed their names to the acts and conclusions after those of the bishops, as may be seen from the first volume of Harduin's Collections. This subscription has no proper sense except on the ground of their recognition as regular members of the body.

It is true, however, that this republican and popular element gradually disappeared with the development of the hierarchal principle. After the Council of Nice in 325, bishops alone had seat and voice, and the priests appear merely as secretaries, or advisers, or representatives of their bishops. The bishops, moreover, did not act as the representatives of their churches, nor in the name of the body of the believers, as in the first three centuries, but in their own divine right as the successors of the apostles, and as constituting exclusively the *ecclesia docens*. This hierarchal feature characterizes all the Councils of the middle ages, and the Councils of the Greek and Roman Church to this day. The papal system, as all systems of centralized government, is constitutionally and instinctively averse to deliberative assemblies and freedom of discussion, and tolerates Synods only as advisory or executive bodies for the purpose of giving solemn sanction to decrees emanating from the seat of power. Hence the popes did all they could, first to prevent, and afterwards to break up the reformatory Councils of Pisa, Constance, and Basel, in the fifteenth century; and every body knows how long they resisted, in spite of their repeated promises, the urgent de-

mands, and how often they disappointed the expectations, of a general Council for the settlement of the great Protestant controversy of the sixteenth century. Since the Council of Trent, which was brought to a close in 1564, twenty years after its first session, the Roman Church has held no general Synod, except in 1854, and this was merely a convention of bishops summoned by the present pope for the sole purpose, not of discussing, but of approving and proclaiming the papal decree concerning the immaculate conception of the Blessed Virgin as a binding article of the Roman Catholic faith.

It is the general merit of the Protestant Reformation, in opposition to the exclusive hierarchical principle of Romanism, which identifies the Church with a special priesthood, culminating in the pope, to have brought out the principle of the general priesthood of believers, and to have proclaimed the right of the Christian people in the government and discipline of the Church, by a regular orderly representation. It is the particular merit of the Reformed Church, as distinct from the Lutheran, to have carried this principle into practice, by reviving, in a modified form, the primitive office of elders and deacons, and by establishing a local congregational and general synodical government on a popular, we might say, republican basis. If the Roman Church has been called the Church of priests, and the Lutheran Church, the Church of theologians, the Reformed Church must be called the Church of the people, or of the congregation. But the Reformed confession asserts the rights of the people, not in a disorderly and pseudo-democratic sense, which would lead to mobocracy and anarchy; but by way of a legitimate representation and in connection with a strict discipline which makes the eligibility to church offices and the right of voting dependent upon the good and regular standing of the members. It is only on the basis of such Christian discipline that the Reformed principle can thrive and succeed. Hence the great stress laid upon this point already by Zwingli, Oecolampadius, Bucer, Bullinger, and more fully by Farel, Calvin, Beza, John de Lasky and Knox.



The first Protestant Synod was held in February, 1528, at Berne in Switzerland, the mother-land of the Reformed communion.\* In several cantons regular annual or semi-

\* The high Church Episcopal "*Church Journal*" of New York for Nov. 3, sees fit to ridicule Reformed Synods without bishops. In noticing the article of the Rev. H. Harbaugh on Synods, in the last number of the *Mercersburg Review*, it says:

"The *Mercersburg Review* opens with an article on Reformed Synods, which is to us dreary in the extreme. The history of the rise and varieties of Presbyterian Synods, at Berne, in Geneva, in France, in various parts of Germany and the Low countries, in Scotland and England and America, among the "Reformed" and the "Lutherans,"—all this is wearisome to mind and heart. Which comes nearest to the pure "Presbyterian ideal," is a matter of comparative indifference to us. The question is settled for us on the first page. "The first Synod in the Reformed sense," it tells us, "was beyond doubt the one held at Berne, February 13, 1528." That will do for the first "Synod" held without Bishops. It is also "beyond doubt" that the first Synod with Bishops—and also with "elders and brethren"—was held in Jerusalem, in the year of Grace 52: and such Synods continue to be held, to this day. A careful reader of the article, however, will find many incidental proofs of the vast superiority of the Church system, and can reckon up the heavy toll paid to the truth, by the floundering and tanglings and perpetual changings of error. . . . It is not among such specimens of ecclesiastical *felo de se* (i. e., Reformed Churches without Protestant Episcopal Diocesans), such acephalous organizations, that we are to look for the Church of the Future in America!"

We have no controversy with the Episcopal Church, which we sincerely esteem and love for its standards, its ministers and membership, its important mission and salutary, conservative influence among the various Christian denominations of this country. But to the writer of the above specimen of modest and charitable criticism, we feel strongly tempted, in reply, to address the following questions:

1. Who were the Protestant Episcopal Diocesans in the apostolic Council at Jerusalem, A. D. 52 (or rather 50)?

2. Where are the inspired apostles, evangelists and prophets in the Diocesan and Triennial General Conventions of the Protestant Episcopal Church in the United States of America?

3. What has become of the Convocations of the Church of England since 1717?

4. How many wives had Henry VIII, the first "supreme head" of the Episcopal Church of England, and what did he do with them?

5. How many beaux had Elizabeth, the first "supreme governor" of the Church of England?

6. How often did Crammer, the first archbishop of the Protestant Church of England, abjure his faith?

7. How much was the Reformation of England and its earliest standard divines indebted to Luther, Melancthon, Zwingli, Calvin, Bullinger, Bucer, Fagius, Peter Martyr, and other Lutheran, German, and Swiss Reformers?

8. Who helped to frame the Thirty Nine Articles and the Common Prayer

annual Synods were instituted, with or without lay delegation, yet always under the general control of the civil government, as may be expected from the union of Church and State, which there prevails as well as in Germany. But there has never been a *general* Synod of the Reformed Churches of Switzerland, each canton having its own independent ecclesiastical organization. This is certainly a defect. The evangelical portion of the Swiss ministers have indeed held for several years past an annual Conference for the discussion of important theological and practical questions. But this Pastoral Conference is altogether free and has no official character nor legislative authority. I was highly delighted by the interesting discussions and fraternal intermingling of such a meeting at Basel in 1854, but greatly surprised, at the same time, that so few of the members seemed to have any desire for a general consolidation of the Swiss Churches in one organic body, and that even the worthy President, Dr. Hagenbach, the Church historian, discouraged any tendency in this direction. Since that time, however, the idea of a general legislative Synod has made some progress.\*

In Germany pastoral conferences of a similar character have been held since the revival of evangelical religion, especially in Württemberg and in Prussia. The largest

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Book in the age of Edward and Elizabeth, according to the testimony of your own Burnet?

9. What has become of Newman, Manning, Wilberforce, and many others, who but a few years ago were lauded and commended by just such men as the editors of the "Church Journal," as the brightest ornaments and soundest divines of the same Church of England?

10. What special claims have the Onderdonks, Doane and Ives, of this country, to be regarded as the successors of the holy apostles?

Until the "Church Journal" satisfactorily answers these questions, which might easily be multiplied, we take the liberty of giving its editors the advice: Sweep before your own door; mind the eleventh commandment; be humble, and learn as your fathers did, for nothing befits you so well.

\*We just learn from Hagenbach's *Kirchenblatt fuer die Reformirte Schweiz*, for Sept. 2, 1858, that the principle topic of discussion at the last Pastoral Conference held at Aarau, in August, 1858, was the "closer union of the Swiss Reformed Church. To what extent and in what respect is it desirable? What can the Pastoral Conference do towards its promotion?"

and most influential body of this kind is the German Evangelical Church Diet, which convenes annually since 1848, and consists of pious ministers and laymen of the Evangelical, Lutheran and Reformed Churches. These free conferences have nothing to do with church government or other business matters; they are strictly spiritual and devotional in their character, and, therefore, very interesting, refreshing and edifying. But the very idea of a Synod in the Reformed, as well as in the old Catholic sense, includes legislative and judicial functions.

The Synodical system in Europe was most fully matured in the Reformed Churches of France, the Wupperthal, the lower Rhine, Holland and Scotland. It is impossible to calculate the amount of influence for good, which has proceeded from these assemblies, upon the pastors and people under their charge. If the Wupperthal in Prussia, if Holland, especially in former days, and if Scotland have been, and are still so highly distinguished by the general intelligence, ecclesiastical order and religious life among the people, it is to be attributed, in a great measure, to their presbyterian and synodical form of government.

Yet after all, the great principle of ecclesiastical self-government, and, therefore, the true idea of a Synod, is not and cannot be fully realized in any of the Protestant Churches of Europe, as long as they are united with the secular power, and hold to the Erastian or Cæsaro-papal doctrine, that the head of the State is also the head of the Church within his dominion. It is characteristic, that a commissioner of the crown and a layman generally presides over these ecclesiastical meetings, even the assemblies of the Kirk of Scotland. Their decisions must be confirmed by government before they can pass into laws, and these governments, as matters now stand in Europe, are of such a mixed character as to religious profession, that a variety of interests, altogether foreign perhaps to those of any particular denomination, must be consulted in granting or refusing the necessary sanction.

In this respect the Churches of America are in advance

of their mother churches in Europe. Here the Church and the State are separated, although by no means hostile to each other as in the ante-Nicene age. Each power manages its own affairs independent of the other. The Church enjoys the protection of the State for its property and free exercise of its discipline and its worship; while the State is continually receiving the incalculable benefit of the moral power which emanates from the Church upon its own citizens. This peaceful separation has been brought about without design and calculation of men, by Providence itself in the irresistible course of events. The necessary result of it is, the voluntary principle in the support of religion and the self-government of the Church. The civil and political self-government, on which the constitution of the United States rests, is itself a result of the Reformation, and more particularly of the Reformed principle; while in turn, the privilege of religious freedom can now be fully enjoyed on the basis of, and in connection with, civil and political freedom.

In America then, we see the principle of ecclesiastical self-government fully established, but under different forms, in the different denominations. The constitution and polity of the Old School Presbyterian, the Dutch Reformed, and the German or Evangelical Reformed Churches are strictly presbyterian and synodical, each congregation having its local self-government in the consistory, i. e., the pastor with the elders and deacons; each district being united under the Presbytery or Classis; and the whole body being governed by the general Synod as the highest legislative and judicial tribunal. The Protestant Episcopal Church of the United States has, in addition to its episcopal supervision, its annual diocesan and its triennial General Conventions or Synods with lay representation and full legislative powers. The Methodist Episcopal Church differs from the other Protestant denominations by excluding the lay element from its Conferences. The Congregational or Independent Churches of New England have a full congregational self-government, but to the exclusion of a

higher tribunal, and allow only advisory power to their Associations and Consociations. The General Assembly of the New School Presbyterian Church, since 1840, and the General Synod of the Lutheran Church in the United States, organized in 1820, but embracing as yet only a portion of this denomination, are likewise deprived of legislative authority and function, which is ceded to the particular or district Synods. They thus occupy a middle ground between Presbyterianism and Congregationalism.

The German Reformed Church in this country was first organized as a Synod in the city of Philadelphia, A. D. 1747, one year before the Lutheran, and has since that time held one hundred and twelve regular annual meetings exclusive of special Synods. As is customary with all the leading ecclesiastical bodies of the country, an abstract or summary of the proceedings is printed every year for the use of the ministers and elders under its care.\* But these Minutes of Synod are simply a dry skeleton, a *caput mortuum* of the actual life which animates these meetings. The names of delegates and advisory members, the various committees and their reports as far as adopted, the results and resolutions arrived at, are faithfully recorded; but the speeches, the debates and the entire process through which the Synod passes until it reaches those results, are left out. We are far from finding fault with this custom; full official reports of all the transactions and speeches, like the reports of all the sessions of our civil legislatures and of the Federal Congress, would form too large and expensive volumes for practical use and embrace a great deal that is merely of local or transient interest or not worth recording at all.

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\* Is it not time now for our Synod, or its officers, or some other member well acquainted with its history, to take into consideration the propriety of preparing a full and well arranged digest of all our Synodical Minutes, with running titles and full alphabetical indexes for convenient reference? Such an epitome might be brought within the compass of one or two moderate volumes and could be much easier prepared now, than twenty or fifty years hence, when the preparation of a work of the kind will be a practical necessity. The O. S. Presbyterian Church has recently been provided with such a digest, which is said to be of incalculable use to its members.

Still it is desirable to have, besides these indispensable official Minutes, graphic life-pictures of the several Synods, presenting their inner history and progress from year to year. Such sketches might be furnished annually by the editors of our church papers or other members of the Synod, and would form important material for the future historian.

The "Princeton Review and Biblical Repertory" is in the habit of giving an annual review of the more important transactions of the General Assembly of the Old School Presbyterian Church. Without pledging ourselves to a similar task for the "Mercersburg Review," and without the least disposition to sit in critical judgment over the actions of our own Synod, we propose in this article merely to give our personal recollections and impressions of the last annual meeting, with such occasional remarks as the nature of the different subjects may suggest.

It has been our privilege to attend either as delegate, or more frequently as advisory member, thirteen annual meetings of our Synod in part or in full, that is, every one except two, since our arrival in this country in 1844. We have always enjoyed them heartily as feasts of Christian friendship and fraternal consultation on the sacred interests of the Church. We never returned home without being spiritually refreshed and encouraged to labor in its service. We always felt, that, indifference to these annual gatherings of brethren, betrays an alienation of feeling from the Church itself and is inconsistent with our most solemn vows and duties as its ordained ministers. It is true, that, besides the strictly spiritual interests, there is always a considerable amount of mere business and technical formality, that claims the attention and takes up the time of such assemblies. But this is unavoidable in a country like this, where the Church has to manage her own affairs temporal and spiritual, and all that can be reasonably expected and desired is, that financial and other external business matters should be so managed and matured by the committees in their private sessions, that little else would be left for

Synod but to adopt the reports; while all the more important spiritual topics should be fully and freely discussed, for the benefit of the attending laity, as well as the ministry. We must admit that our Church is as yet considerably behind some of the leading denominations of the land as regards liberality and efficiency in carrying forward the benevolent enterprises of the day. But almost every Synod reports a progress in the right direction, and every step in advance is a stimulus to increased activity for the future. And as regards ability of discussion, and parliamentary tact and general interest of the topics brought under consideration, the German Reformed Synod, if we take into consideration its limited extent, its peculiar difficulties, and comparatively recent awakening to its proper work and mission, is, in our humble opinion, and as far as we are able to judge from our own observation, inferior to no ecclesiastical assembly in the land.

But the crowning feature of our Synod, which makes its sessions so delightful and refreshing, is the genial flow of soul and the spirit of brotherly love and kindness, or if we may say so that German *Gemüthlichkeit*, which has thus far uniformly animated and controlled its membership, English as well as German, in their public and private intercourse, even amidst and after the most exciting controversies and debates. Ministers and elders meet and part as Christian brethren and friends, and are always ready to forgive and forget any offences which weak and sinful human nature may have committed in the heat of excitement. The Synod has within the last ten or twenty years passed through the storms of what may be termed almost a theological revolution, and yet—thanks to an overruling Providence and the spirit of Christian charity and moderation—it is now more firmly and deeply united and consolidated than ever. Even those ministers, who, in consequence of these theological controversies and for motives best known to themselves, have been temporarily alienated from the general movement of the Church, or have left it altogether, must in honesty confess, that they have been treat-



ed with marked liberality, kindness and indulgence, and that they would have been permitted at any time to resume their former position of influence and trust. This is especially exemplified in Synod's course towards the North Carolina Classis, which bids fair to end in a permanent reunion, only strengthened and deepened by a temporary alienation.

The last meeting of the Synod, held at Frederick city, Md., between the nineteenth and twenty-eighth of October, 1858, was an important, interesting and delightful one. The English Reformed congregation of the beautiful city of Frederick, the second for wealth and commerce in the State of Maryland, is perhaps the largest and richest in the German Reformed Church and might take the lead in all its general movements and benevolent operations. It is also one of the oldest in the denomination, and probably the oldest in the place. For when the indefatigable missionary, Rev. Michael Schlatter, from St. Gall, in Switzerland, visited the town in 1748, he found there already a new church in the course of erection, and a large congregation.\* It possesses, since 1849, a new, tasteful and very comfortable house of worship in the centre of the town and opposite the venerable old church, where the second congregation, com-

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\* In his Journal Schlatter gives the following interesting account of his services in that place, a hundred and ten years ago: "When I was preparing myself for the first prayer, and saw the tears of the spiritually hungry souls roll down over their cheeks, my heart was singularly moved and enkindled with love, so that I fell upon my knees, in which the whole congregation followed me, and with much love and holy desire, I commended the house and congregation to the Triune God, and wrestled for a blessing from the Lord upon them. After the sermon, I administered the Holy Supper to ninety-seven members, baptized several aged persons and children, and married three betrothed couple, and installed new elders and deacons—all of which was done with the greatest propriety of deportment, deep reverence, much enlivening of heart, and to general edification. It is a great advantage to this congregation that they have the best schoolmaster that I have met with in America" (Mr. Schley, the ancestor of the several families of that name, who is said to have built the first house in Frederick, which was still standing three or four years ago.) "He spares neither labor nor pains in instructing the young and edifying the congregation according to his ability, by means of singing and reading the word of God and printed sermons on every Lord's day."

See Mr. Harbaugh's *Life and Labors of Rev. Michael Schlatter, &c.*, Phila. 1857, p. 176 and 177 Comp., also Dr. Zacharias' centenary discourse, preached at the consecration of the new German Reformed church in Frederick in 1849.

posed altogether of Germans, hold divine service. The Synod, which never met there since the last twenty-three or four years, was entertained with true Southern hospitality, and guests and hosts parted with the kindest feelings of mutual gratitude and deep regret at the shortness of their social intercourse. The unusually and uninterruptedly fine weather, the clear skies, the balmy air, the mild sun of that most delightful American season, the Indian summer, when nature before its long winter sleep once more shines forth in all its smiling beauty, contributed not a little to the pleasure of the meeting. The sessions as well as the devotional services in the morning and evening were largely attended by an intelligent and attentive congregation, including many Lutherans, Presbyterians and Episcopalians. Able and impressive sermons were delivered in both languages every evening and on Sunday, on the ministry, on the happy lot of the Christian, on marriage, on the imitation of Christ and obedience to his call, on the kingdom of heaven, on the judgment day, on the atonement, on the holy communion, &c., besides several short and pointed missionary addresses at the anniversary of the Home Missionary Society. The pulpits of most of the other churches were likewise filled by members of Synod.

A new feature in this Synod was the setting apart of two afternoon sessions for free discussion on the important topics of pastoral visitation, catechetical instruction and family religion, which elicited a number of animated, interesting and edifying speeches and attracted a large audience of ladies and gentlemen from different denominations. It is to be hoped, that this precedent may be followed in future meetings of the Synod, especially during the early part of the session, before the regular business of the standing committees can be properly matured. We are sure, that such discussions on theological or practical subjects of general interest, will make the Synodical meetings more profitable both to the ministers and to the community where they are held.

The greater part of the time of the business sessions was occupied, as usual, with the discussion and adoption of the reports of the standing committees, on minutes of Synod, on minutes of Classis, on overtures, on correspondence with sister churches, on examination, licensure and ordination, on the state of religion and statistical reports, on the Theological Seminary, on foreign and domestic missions, on finances, on nominations and on publication. But besides these, several other topics of considerable importance came before Synod either in the form of appeals, or of reports of special committees. These topics were partly of a delicate and controversial nature and elicited a good deal of exciting discussion, which, it must be humbly admitted, was not altogether free from personalities. Even at the last session several resolutions were offered, which threatened to prolong the meeting and to throw it into agitation and confusion. But they were happily disposed of or postponed, and as the meeting drew to a close, the troubled seas became calm and serene, a feeling of solemnity filled the minds and hearts of members, and the Synod wound up at last in peace and harmony, in prayer and praise to the great Head of the Church militant on earth. Such a close always vividly reminds one of the innumerable assembly of the Church triumphant in heaven, when all the questions of time will be settled in the light of eternity, when war and strife will be swallowed up in victory and peace, and when separation will give place to never-ending union around the throne of glory.

We now propose to take up some of the more important topics, which claimed the attention of last Synod, for short notice as far as they may be of interest to the general reader of the Review.

#### THE TRIENNIAL GENERAL SYNOD.

This topic, although it came up at a late hour of the session and could not be fully discussed, is one of the most important, as it involves a change in the constitution or

organic law of the Church. For this reason it was sent down to the several Classes for action at their annual meetings in spring.

The German Reformed Church is now sufficiently large to call for such a change in its polity, as will provide for a full and regular representative union of its various sections. At present, the Eastern and Western Synods, although living under the same constitution and using the same doctrinal and ritual standards, are very loosely united by the simple exchange of one delegate at their annual meetings. In the year 1844, a Triennial Convention was formed, which originally embraced also the Dutch Reformed Church, with the view to constitute a closer bond of union and to carry on more efficiently the work of missions, especially in the destitute fields of the West. When the Dutch Church saw fit to withdraw, the two sections of the German Church were more closely drawn together, and the Convention was held between them every third year. The last one met at Winchester, Virginia, in October 1856, and proposed several important suggestions to the respective Synods for consideration. Among these was the plan of merging the Triennial Convention into a regular Triennial General Synod with full legislative power. For, as the Triennial Convention was merely an advisory body and consisted only of a small number of delegates, it could not be expected to accomplish much and to carry out the purpose, contemplated in its original formation. That a closer union between the two Synods should exist, is now generally felt in the West as well as in the East. The plan above alluded to was, therefore, favorably received by both Synods, and will no doubt be carried into effect at no distant day in some form or other.

But now the question arises: Shall we not at once originate a General Assembly after the fashion of the Old School Presbyterian Church, which should meet annually and transact the general business of the Church as the highest legislative and judicial tribunal, to which the separate Synods shall be subordinate? This plan meets with no

favor thus far among us. Too much centralization is always dangerous to freedom in the Church as well as in the State. Large deliberative bodies are expensive and apt to become unwieldy, cumbersome and unmanageable. The idea as proposed by the Convention at Winchester and more fully matured by the committee appointed for the purpose, is rather to save the relative independence of the two Synods, and to provide simply for a General Synod which is to meet every three years only, in some central locality, to take the place of the separate synodical meetings for that year, and to transact the business of both jointly, without constituting thereby a higher judicatory.

The only serious difficulty in the way is the double amount of business, which would thus come before that body and would perhaps require more time than the delegate would be willing or able to spend. It strikes us, that it will be necessary to leave all sectional, subordinate matters with the separate Synods as heretofore, and to limit the business of the Triennial Synod to general questions and enterprises of the Church, which affect the constitution, or relate to the preparation and publication of the standard works of the Church, such as the catechism, liturgy, hymn books, Sunday-school books, &c., also the home and foreign missionary cause, the correspondence with sister churches, especially those in Europe, and disputes which might arise between the several Synods. In this way the Triennial Synod, owing to the character of its business and the larger number of its delegates, would after all become, if not a higher judicatory strictly so called, yet a more important body than either of the separate Synods.

But it is impossible and useless at present to speculate about the precise character of this contemplated assembly. It will gradually define itself at the hand of actual experience. Life produces its own forms, and the soul shapes the body. It is never wise to legislate too much and too far ahead. Let the future take care of itself. God rules history, also the history of the German Reformed Church

in the United States, and this should be enough to inspire us with faith and confidence in the future.

We have no doubt, that the several Classes will adopt the general principle here involved and agree to try the experiment, which can do no harm. In this case the first Triennial Synod would convene, God willing, in the year 1860, and the second in the year 1863. The latter year should be celebrated, as the third centennial of the Heidelberg Catechism, by some noble movement for the benefit of the Church at large, and by the preparation of a standard critical edition of that excellent Catechism in the German, Latin and English languages.

#### CHANGE OF NAME.

The report on the Triennial General Synod proposes also a double change of name, the one relating to the two Synods, the other to the Church at large.

The first had been suggested already by the Triennial Convention at Winchester, and can be made without difficulty. The Eastern Synod is now officially called the "Synod of the German Reformed Church in the United States" (originally "of North America," was added), the Western, the "Synod of the German Reformed Church of Ohio and adjacent States." The former title is too comprehensive, the latter too inconvenient. At present the common distinction of "Eastern" and "Western" Synod would answer all purposes. But this may not be the case in a few years. For, if the German Reformed Church is to progress on the principle of historical development, as we hope and trust she may, we will have in the course of time Synods of the East, of the South, of Western Pennsylvania, of Ohio, of Indiana, of Illinois, of Iowa, of Wisconsin, etc. This matter will have to be settled by the first General Synod in 1860, according to the state of things which may then exist.

The second change is of a more difficult and critical character. It is proposed to substitute for the comparatively recent name "*German Reformed Church*," the original name *Evangelical Reformed Church*" as our general denom-

inational title. On this subject a special committee was appointed by the Synod of Allentown in 1857, which recommended to the Synod of Frederick, to send this subject down to the Classes for their consideration. The Western Synod has already committed itself in favor of the change, and the Synod at Allentown has so far done the same, in ordering the new German Hymn book to be called "*Gesangbuch der Evangelisch-Reformirten Kirche*," etc. It is thought that the latter title, besides being older and more appropriate in itself, would suit the present condition of the Church much better, since a large portion of it has ceased to be German, and become altogether English as far as the language is concerned, and would be more favorable to its extension in a prevailingly English country like ours. But great caution is necessary, before we can think of making this change general and embodying it in our Constitution. Indeed we are by no means settled in our mind as to its propriety and desirableness. The Dutch Reformed Church, a few years ago, attempted a similar change for similar reasons, but saw fit, after mature deliberation, to abide by its old title.

Theoretically and historically considered, the problem could be easily solved. It is an indisputable fact, that the proposed name, *Evangelical Reformed*, or *Reformed* without any addition, is the original historical name of the Church, and is uniformly used in the ancient and modern catechisms, liturgies and hymn books in Germany and Switzerland,\* and in our own American hymn books† except the

\*We will give here the titles of a few of the more recent German Reformed hymn books, as specimens to prove this fact:

"Auserlesene Psalmen und Geistliche Lieder fuer die *evangelisch-reformirte Kirche* des Kantons Schaffhausen. Schaffhausen, 1841."

"Auserlesene Psalmen und Geistliche Lieder fuer die *evangelisch-reformirte Kirche* des Kantons Aargau. Aarau, 1844."

"*Gesangbuch fuer die evangelisch-reformirte Kirche* des Kantons Zürich. Zürich, 1863."

"*Evangelisches Gesangbuch fuer Kirche, Schule und Haus* in Basel-Stadt und Basel-Land. Basel 1854."

"*Reformirtes Gesangbuch*. Elberfeld, 1853."

The same is the case with the Liturgies of the various cantons of Switzerland and the different sections of the Reformed Church in Germany.

† For instance, the one printed at Germantown (our copy gives no date), and the one printed in Sumneytown, which is still used in Philadelphia and many congregations of East Pennsylvania.



last, and in the charters of several of our congregations, both German and English. In Europe people never speak of a *German* Reformed Church, but of the *Reformed* Church simply, or of the Reformed Church of Germany, of Switzerland, of France, of Holland, of England, of Scotland, etc. The term *German* Reformed is evidently of American origin and was introduced at a time when the whole Church used the German language, and with the view to distinguish her from the surrounding English Reformed or Calvinistic denominations, and also from the Dutch Reformed Church, with which it was so closely connected in its early history. The latter fact accounts for the German official title "*Die hoch-deutsch-Reformirte Kirche*, which still figures on the title-page of our German Minutes of Synod. It was evidently chosen with reference to the Dutch Church as the *nieder-deutsch-Reformirte Kirche*. But this is a very singular terminology. In Germany itself, the distinction between *hoch-deutsch* and *nieder-deutsch* is by no means equivalent to the distinction between *German* and *Dutch* or *Hollaendisch*, and is not used in an ecclesiastical sense at all, but simply with reference to the two dialects of the German language, the one spoken in the Southern, the other in the Northern parts of Germany. The term *hoch-deutsch* ought, therefore, to be dropped from the Minutes at once, and the simple *deutsch* substituted for it, as altogether sufficient and in fact already generally current in the Church.

But the question assumes a different aspect, if we view it in its practical bearing. The title *Deutsch Reformirt*, and *German Reformed*, however unusual it may sound to the European ear, has become historical and to some extent necessary in America. It was not arbitrarily invented, but grew out of the peculiar relations of our country, for reasons similar to those which led to changes in the titles of other ecclesiastical bodies, which derive their origin from Europe. For the use of the simple title *Reformed*, which, in itself considered, is decidedly the best, even without the addition of *Evangelical*, would imply on our part an improper and intolerable presumption in a land, where we

are surrounded by all the other branches of the Reformed family from Holland, England and Scotland. The Presbyterian, Dutch Reformed and Protestant Episcopal Churches are as much Reformed, in the proper historical sense of the word, and as much Evangelical, too, as we are. It is true, that the title *German* does not apply any more to a large, and, we may say, the most active and influential part of our Church, if we mean by it the exclusive use of the German *language*. But it still designates the national origin of our Church, which cannot be altered by any Synodical legislation, and of which no one need be ashamed. On the contrary, the more our Church has grown within the last twenty years in intelligence and proper self-respect, the more has she learned to honor and cherish her historical connection with the classical soil of the Reformation and of modern Protestant learning and literature. For the same reason the titles of the largest denominations in Christendom, the Greek Catholic and the Roman Catholic, might be objected to, since the Greek and Latin languages are by no means exclusively used in them. And finally, it should be remembered, that the change of name might possibly invalidate our titles to our church property, including the endowment funds of the Seminaries and Colleges, which are chartered as *German* Reformed institutions.

The matter should, therefore, be very carefully investigated in all its legal as well as religious aspects, before Synod takes final action on it. We are not opposed to the change as far as the German title is concerned, since *Reformirt* and *Evangelisch-Reformirt* are decidedly more natural and familiar to the German and Swiss ear than *Deutsch Reformirt*, and could not be misunderstood, since no other *German* denomination of this country calls itself *Reformirt*. Our main difficulty is with the change of the English title, in view of its denominational surroundings and legal obstacles. Unless these objections can be satisfactorily removed, the change of name should not be made.

## THE NORTH CAROLINA CLASSIS.

This Classis is composed chiefly of descendants of German Reformed families, who emigrated South from the Eastern Counties of Pennsylvania, but it has long since become entirely English. It numbers several large and substantial charges and able and zealous ministers; but it lies almost too far from the heart of the Church to keep full pace with all its general movements and enterprises. For reasons connected with the theology taught at Mercersburg, it has for several years past kept aloof from the Synod and ceased to send its annual delegation. Attempts were even made to connect it with the Dutch Reformed, and with the Old School Presbyterian Church, but without effect. The Synod, in the spirit of true Christian charity, sent first a pastoral letter, and afterwards, at the suggestion of the Winchester Triennial Convention, a personal delegation to the Classis, kindly admonishing them to return to their former connection.

This movement promises to be crowned with complete success. It was made to appear, from a full and satisfactory report of Synod's Commissioner, who discharged his trust with prudence and discretion, that there is no disposition whatever on the part of the ministers and people of that Classis to separate from the Church of their Fathers, and to give up the time-honored standards of its doctrine and discipline. The suspension of the ecclesiastical intercourse must, therefore, in great part, be attributed to certain misunderstandings. Two ministers of the North Carolina Classis, who were educated at Mercersburg, but are supposed to have taken the lead in the movements hostile to Synod, were sent as Commissioners to the meeting at Frederick; they regularly attended its sessions to the close, and expressed, in appropriate addresses, their attachment to the German Reformed Church, their sense of gratitude for the kind treatment they had received, and the sincere hope and wish to see the former relations fully restored. They will, of course, favorably report to their Classis on the result of their commission, and, unless some new obsta-

cle should be thrown in the way, we may confidently expect, that this distant part of the Church will be represented again by regular delegates at the next annual meeting of Synod at Harrisburg.

The Classis of North Carolina has in its midst a classical academy, advantageously located and chartered as a regular College, which, under proper management, is said to have very fair prospects of success, in view of the absence of other collegiate schools in that district, and the anxiety of the people to have their children educated without sending them to the North. Upon this literary institution must necessarily rest the hope of the Church in that section of the country, and if it should extend much further in the adjoining States, as we hope it may, the best plan would be in the end to constitute it into a separate district Synod of the South. What they need most at present, is an efficient principal of their infant College, and an accession of pious, well-trained and energetic ministers. We hope that some of our young men will direct their attention to that promising field of labor.

#### CORRESPONDENCE WITH SISTER CHURCHES.

The Synod of the German Reformed Church in the United States has made repeated efforts during the last thirty years, to establish a regular correspondence with the Mother Churches of Germany and Switzerland, from a natural and praiseworthy desire to promote the cause of Christian union, and, with the assistance of our European brethren, to carry on more successfully the missionary operations among the thousands of German immigrants, who are annually thrown to our shores and seek a permanent home in our vast country! The first earnest effort of this kind was the mission of the late Mr. Reily, in 1823. He went to Europe in person as agent for the newly founded Theological Seminary, collected a considerable sum of money and a library, and awakened a deep interest for the welfare of the German churches in this country, even among the most

prominent divines of that day, as the celebrated Drs. Schleiermacher, Neander, De Wette, Lücke, Nitzsch, Ullmann, etc. Unfortunately, the connection was soon broken off, and the occasional letters of Synod sent abroad remained mostly unanswered. The cause of the failure is to be found, however, not so much in the want of a proper regard and interest on the part of our foreign brethren, as in the great distance, the peculiar relations of the European Churches to the respective governments, which deprive them of independent ecclesiastical action, in the want of necessary information of both parties respecting their condition and wants, and especially in the want of a personal representative abroad.

During the last years, however, the German Churches, their theology and literature, have become better known to us, and we have become better known to them, and in proportion to this knowledge, the mutual sympathy and interest has increased. The growing emigration, too, awakened the more active among the Christians in Europe to a lively sense of their spiritual duty to these emigrants, and a number of societies were formed from time to time at Elberfeld and Langenberg, (under the fostering care of a most excellent, wealthy and liberal member of the Reformed Church, the late Mr. Colsman, of Langenberg, and several others,) at Basel, Bremen, Berlin, etc., for the purpose of sending out pious ministers to the destitute German field in America.

In the year 1848, our Synod ventured on a new personal delegation to Germany, consisting of the late venerable Dr. Hoffeditz (whose name will ever be dear to the writer) and the Rev. Dr. Schneck. It forms the first effective link of a more intimate union, whose effects have been felt more or less ever since, although the original and immediate object of the mission, to secure the services of the celebrated Dr. F. W. Krummacher, then at Elberfeld, for the German theological professorship at Mercersburg, was not attained. It is well known, that the King of Prussia showed his interest in the German Reformed Church of America

at that time, by a liberal and unsolicited donation, sufficiently large to defray the travelling expenses of the delegation and the removal expenses of the professor elect. Dr. Krummacher established a periodical, the *Palmbblätter*, with the express purpose of exciting and promoting an active interest among the German Christians for their brethren in America. The Prussian Church Government seriously entertained the idea of sending to the German emigrants, missionaries, who might either remain or return after a number of years with the advantage of an American experience. The attention of the *Dom-Candidaten* in Berlin, i. e., those candidates who enjoy the benefit of a stipend for travelling in foreign lands, and then labor for some years as assistant ministers at the cathedral of the Prussian capital, was directed to this country, and one of them, a brother of the distinguished Dr. Hengstenberg, actually visited our German Churches in 1845, with the view to inquire into their spiritual condition and wants. Unfortunately, the official report of that polished and amiable, but somewhat aristocratic gentleman, on the state of American Christianity, was of such a nature as to cool down the interest awakened, and discourage others from following his example. Had the report, as published in a long series of articles in Hengstenberg's *Evangelical Church Gazette*, and translated with comments for the "Messenger" by Dr. Nevin, been more hopeful, we would probably have had an unbroken series of living representatives of the fatherland among us, and both parties would have reaped the benefit of such a connection. For Germany might learn as much from American Christianity, as America from German theology.

In 1854, the connection was revived under a new form. The German Evangelical Church Diet, which was founded in the memorable revolutionary year 1848, and has been since that time the most complete, commanding and influential annual representation of the best part of German Protestant Christianity, entered, during its seventh meeting at Frankfurt on the Main, into a regular correspondence with the

German Churches, and more particularly with the German Reformed Church of the United States. Our Synod was represented at the meeting in Frankfort by a personal delegate, then again by three regular delegates at the Diet of Lübeck in 1856, and by one delegate at the Diet of Hamburg in 1858. Owing to this living representation, and other reasons, the correspondence has been regularly carried on, and is duly noticed in the annual transactions of that body, and also more at length in the official report of its activity in the large field of Inner Mission, 1857, p. 70-80, where our Synod and its relations to Germany are spoken of in the most respectful and fraternal terms. The standing President of the Church Diet, Dr. von Bethmann Hollweg, a nobleman of princely fortune, and what is better, a distinguished scholar and statesman, now a member of the Prussian Cabinet,\* and what is best of all, a most earnest, humble and devout Christian, has manifested from the beginning the deepest interest in this relation, which is the more to be appreciated as he is not a member of the Reformed, but of the Evangelical Church of Prussia. This correspondence has had already a happy effect, and forms an interesting chapter in the history of our Church. It proclaims the union of faith and love, which still binds the vital Christianity of Germany to its offspring in this country in spite of the intervening ocean; it brought us into felt contact with the movements, trials and progress of the former; it made us better known among our brethren abroad; and it promises to end in the establishment of a permanent *personal* link between the two parties, in case the Theological Tutorship scheme, as adopted at the last meeting of Synod, should go into successful practical operation, as we hope and trust it may.

For the correspondence itself, we must refer the reader to the Minutes of Synod and the transactions of the Church

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\* According to the latest news from Prussia, the Prince Regent, in reconstructing his Cabinet on the 3d of November, has appointed Dr. von Bethmann Hollweg Minister of Cultus and Public Instruction, which gives him the supreme control of the Ecclesiastical Affairs and the Universities of Prussia.



Diet. The last Synodical letter was accompanied by a translation of the service for the reception of immigrants from our new Liturgy, which had been prepared in response to a recently introduced custom in several German churches of a solemn dismissal of emigrants by divine service. But we regret to say, that this particular form does not meet the expectations of our friends in Berlin. They object to it, and very properly too, that it is more adapted to the reception of strangers than brethren of the same faith. It ought to contain a distinct recognition of the community of origin and faith. But this will no doubt be attended to in the final revision of the new Liturgy.

The Synod of Allentown, in 1857, resolved also very properly to open a correspondence with the Reformed Conference of Germany, which was expected to meet this year at Elberfeld, and the Reformed Pastoral Conference of Switzerland, which held its last annual meeting in August at Aarau. Committees were appointed for the purpose, who discharged their duty in connection with some brethren of the Western Synod, and laid a copy of their appropriate and affectionate letters before Synod, which were ordered to be incorporated in the Minutes. But for some cause or other, no reply has been received as yet. The letter to Germany was probably misdirected, and the letter to the Swiss Conference, sent to the care of Dr. Hagenbach, seems unfortunately to have miscarried, if we are to judge from the report of the late Conference in Hagenbach's *Reformirte Kirchenblatt*, where no notice is taken of such a letter at all. But we have not yet received the full official report, which is sent to us every year by a friend at Basel. We are confident, from personal knowledge of many Swiss ministers, that a letter from Synod, if received in due time, would have been responded to in the kindest spirit. But it is very difficult to carry on such a correspondence at such a distance, without an occasional exchange of a personal delegate, who acts as a living mediator between the two parties. For this reason, also, among many others, the establishment of a Theological Tutorship is very de-

sirable, as it is intended not only to benefit directly our Seminary, but also to form a perpetual and living bond of union between our Church and the German Churches of Europe.

#### THE THEOLOGICAL TUTORSHIP.

The character of this new scheme to enlarge the usefulness and to increase the efficiency of our Theological Institution, will best appear from the following report of the Committee which had been appointed by the Synod of the preceding year:

The immediate occasion of the Tutorship, to which the consideration of Synod at its last annual meeting was directed by the Classis of Mercersburg, is the generous offer of Dr. von Bethmann Hollweg, President of the German Evangelical Church Diet, first made in a more general way, and afterwards especially tendered to our own body, to establish a fund of two thousand Prussian dollars, the interest of which shall aid in sustaining a pious young divine of the German Church in America as a student at the Universities of Germany, with the view to qualify him more fully for the position of a theological teacher in our Seminary.

By way of response to this offer of a noble and distinguished friend in Europe, and by way of reviving, at the same time, the effort of the Alumni Association of our Seminary to found a third Professorship, we recommend the establishment of a *Theological Tutorship*, the nature and object of which will appear from the following particulars:

1. The object of the Tutorship is to increase the teaching force of the Seminary, and to raise the standard of theological education among the students; to be a school for the training of professors in our institutions; and to serve, at the same time, as a perpetual and living bond of union between our Church and the mother Churches of Germany.

2. The Tutorship contemplates the employment and support of a regular succession of two young men, graduates of our literary and theological institutions, and distinguished for diligence, scholarship and Christian character, who shall be simultaneously engaged, the one in completing his theological and general literary education in Europe, the other in teaching, as assistant professor, such branches in our Seminary as may be assigned him, with his own consent, by the Faculty and the Board of Visitors under the sanction and approbation of Synod.

3. Every two years the Board of Visitors of the Theological Seminary, on consultation with the Faculty, shall recommend to Synod one of the graduates of the Seminary duly qualified, and willing to assume the requisite conditions as a candidate for the first term of the Tutorship, who, if elected by Synod, shall visit Europe for two years with the view to prosecute and complete his studies under the general direction of the Faculty in one or more of the principal Universities of Germany and Switzerland.

4. On the return of the first incumbent of the Tutorship from Europe, the Synod, on recommendation of the Board of Visitors, shall elect him Tutor in the Seminary for a period of two years, after which time, the second incumbent on his return shall in like manner succeed him as teaching tutor; and thus a regular succession of travelling and teaching Tutors shall be kept up biennially, as long as the plan may be perpetuated.

5. Before a young man can be appointed for the first period of his Tutorship and be entitled to its benefits, he must submit to an examination before the Board of Visitors in all the branches taught in the Seminary, and sign a written pledge, to be recorded by the Board, that he will faithfully comply with the following conditions: first, to prosecute his studies in the Universities of Europe for two years under the general direction and advice of the Faculty; secondly, to send either to the Faculty or to the Synod, an annual report on the progress of his studies and the state of theology and religion in the old world, especially in the land of our forefathers; thirdly, after his return, to engage, with the consent of Synod and its Board of Visitors, in the active duties of teaching in the Seminary, under the direction of the Faculty and the Board, for a period of two years; and finally, at the expiration of his term of office, to enter the work of the ministry in the German Reformed Church.

6. If, for any reason, the regular biennial succession, as above described, be interrupted, the teaching tutor may be reelected at the expiration of his term of office for another term of two years; the acceptance of the new appointment, however, to be at his own option.

7. The travelling incumbent of the Tutorship shall receive towards his support during his absence in Europe the sum of at least two hundred dollars annually from the Treasurer of the Board of Trustees of the Seminary, and, in addition to it, the annual proceeds of the Bethmann Hollweg-Fund for the time being, provided that the benevolent donor, as we have reason to believe, from the renewal of his offer in a recent letter to Synod, be willing to agree to this arrangement under the present scheme.

8. The teaching incumbent shall receive from the Board of Trustees, the annual salary of four hundred dollars, or more, as the proceeds of the fund may justify, to be paid in like manner as the salary of the Professors. He shall also be entitled to the free use of two rooms in the Seminary building, where he is expected to reside.

9. To provide for this additional annual expenditure of six hundred dollars, and before the scheme can go into full operation, there shall be created a fund of not less than ten thousand dollars, to be called the *Fund of the Theological Tutorship*, and to be safely invested at legal interest by the Board of Trustees of the Seminary, and held by them in trust for Synod.

10. If, from any cause, the proceeds of the Tutorship Fund, either in whole or in part, should not be required for its legitimate objects, then the proceeds or surplus, as the case may be, shall be either added to the endowment fund until it be equal in amount to a regular professoral fund, with a view to increase the annual appropriation to the two Tutors, hereafter to be elected, or to be applied to the benefit of the Seminary Library.

11. If the entire scheme of the Theological Tutorship should at any time and for any cause, be given up, or superseded, then the Tutorship Fund shall

either be merged into a Fund for a new regular Professorship in the Seminary, or the annual proceeds of it be devoted in equal shares to the cause of Beneficiary Education and the increase of the Library of the Theological Seminary.

12. In case the Western Synod should see fit to establish a similar Tutorship in her Seminary, the Eastern Synod shall give her the right to one-half of the annual proceeds of the Bethmann Hollweg-Fund, and of any other funds which may be contributed towards it by European friends for the general benefit of the German Reformed Church.

These are the outlines of the Theological Tutorship plan as far as your committee have been able to mature it.

If our Church is to keep pace with the progress of the age and the leading Christian denominations, she cannot long be contented with the present inadequate teaching force of the Seminary, and must aim at a full and complete faculty, which requires at least four professors for the various branches of theology, exegetical, historical, systematic, and practical. The duties of teachers, like those of preachers and public speakers generally, are the same for a small as for a large audience, and even more arduous, because less encouraging. An increase of the faculty would also be one of the surest means to increase the number of students and consequently of ministers for the growing wants of our Church.

The adoption and execution of the Tutorship scheme would be an important step towards this end, and it would answer substantially the purpose of a third Professorship at considerably less expense, and thus secure the object at which the Alumni Association of the Seminary has been aiming for several years. But, in addition to this, it would afford many of our rising ministers a rare opportunity of adding to their American training the invaluable advantages of a European visit and education in the first Universities of the world, and under the patronage of some of the leading men in the Churches of Germany. It would have a tendency to promote generally among our students and ministers a higher grade of scholarship, and so far greatly to raise the standing and efficiency of the Church. It would increase the number of ministers, from whom a choice may be made by the proper authorities to fill the vacant professorships in our literary and theological institutions. It would infuse new life from time to time into our Seminary, and keep it in constant contact with the progress of theological science and literature of Europe. And finally, it would be a permanent practical fruit of the fraternal correspondence of our Synod with the Churches of the fatherland recently established, and perpetuate the union between them by a living chain of delegates and representatives of our Church to Germany.

In conclusion, your committee would remark, that, having received discretionary powers from the last Synod to take preparatory steps towards raising the necessary subscriptions, they intended at first to address a circular to twenty or more individuals in the Church, who might be able and willing either to give or to raise \$500 each towards the establishment of such a Tutorship, and thus bring their scheme before Synod with a reasonable prospect of speedy success. But, in view of the continued financial pressure of the country, they thought it best to refrain from the attempt at present, and

to leave it altogether with Synod to devise a suitable plan for raising the necessary fund, in case she see fit to resolve upon the establishment of a Theological Tutorship, or upon some other scheme that will permanently increase the efficiency and enlarge the usefulness of the Seminary.

The adoption of the report gave rise to an interesting discussion, which brought out the views and feelings of Synod concerning the movement. One of the reporters appointed by Synod has furnished a clear account of the speeches made, for the "German Reformed Messenger" of November 17, from which we beg leave to transfer the principal part:

"Dr. Gerhart said he would like to see the first part, whether it be regarded in the light of a preamble, or an item, adopted with a view to bring up the general question as to whether the Synod should enter into the arrangement at all.

Rev. J. C. Bucher. Did not the Synod at Allentown determine upon going into this matter?

The President replied, that Synod regarded it favorably, as the appointment of the Committee showed, but did nothing positively. The subject was open for discussion, and any action could be taken that was now thought best.

Dr. Gerhart. Synod's action last year implied a general committal in favor of the general object aimed at. There is nothing in the present report, if adopted, that binds the Church to go forward immediately. Before the plan can go into effect, and a single young man be sent to Germany to prepare himself for the Theological Tutorship, a fund must be established. Let steps be taken for the raising of this fund, and Synod will be ready, if not now, in future, to carry out the plan as drawn up by the Committee, and presented in the report before us.

Elder Rodenmayer. I should like to hear something said, in the first place, pointing out the necessity of a Theological Tutorship.

Rev. S. H. Reid. I hope Dr. Schaff will give us some light on the subject, so that any difficulty existing in our minds may be removed, and the wants of the Seminary, in this direction, be understood.

Rev. J. H. Derr. The establishment of such a Tutorship is necessary. The plan proposed and carried out, would be of incalculable advantage to our Church, as well as to the general interests of Theology in our country. It may be thought by some, that our two Professors are fully competent to the task of instructing all who are preparing themselves for the Gospel ministry. But we ought to expect something more from them than mere teaching. In the sphere of Church History, much more could be done by our worthy Professor, in the way of following up with additional volumes, the one already published. The German Reformed Church has no work on Theology, or Exegesis, at all answering our purposes or mission as a denomination, by any of our Professors or ministers. Such a Tutorship would open the way for the preparation of such works. But if our Professors are con-

fined all the time to the mere routine of instruction from the desk, they will have no time to write books, which would reflect credit on our Church, and be of great benefit to the ministry.

Rev. J. C. Bucher. The plan proposed by the Committee strikes me very favorably. I am pleased with it, and shall vote for it. For thirty years efforts have been made to effect a closer union and establish a correspondence between our Church and the mother country. This will be the most practical way of doing it. The sooner we show those generous friends in Europe, that we appreciate their kind offers, the better. For this reason, as well as the one given by Brother Derr, I am strongly in favor of the adoption of the plan proposed.

Rev. H. Harbaugh called for a second reading of the first paragraphs, so that the whole might be well understood, and Synod be prepared to adopt all that follows.

Dr. Schaff read the report a second time.

Rev. J. C. Bucher. I remember that, thirty years ago, there was an offer made, through our deceased brother Reilly, to educate and train some of our young men in one of the German Universities. The demand at that time for ministers was so great that none could be spared. It was felt then, that that was the only way to revive and cherish the affection which ought to exist between our Church and the Church of Germany. The German Reformed Church has cut itself loose from American Theology. I am heartily glad of it. Let us cultivate a deeper knowledge of German Theology. The best way of doing this, is, to have one of our young men, in a course of training abroad, as proposed by your Committee.

Dr. Gerhart. This is a matter of great importance. The Theological Seminary was established in 1825. The German Reformed Church placed one Professor over it, and went forward in that way as long as she could. As soon as the Church felt able, an associate was appointed. Our wants increased, and we have had since Dr. Schaff came to this country two Professors in our Theological Seminary. In 1825, we had in the whole Church eighty ministers—now we have three hundred and fifty. We are growing and increasing as a denomination, and the Seminary must grow also. Two Professors will not be sufficient—a third, and soon a fourth Professorship will have to be filled. It has been well said that we need works on Church History, Theology, Exegesis, &c., for which the life and times will qualify our Professors. We need a class of persons from whom to select our Professors. Our Collegiate and Theological course is not sufficient to prepare men for this post. This is felt most sensibly by those who have been called to these important posts, and must now make up their deficiency as they best can. Dr. Mayer stated to me, that he had continually to go back and supply the deficiency of his early training. For a long time the Church had to look abroad for Professors to serve in her Institutions. When we established our College, we had to go abroad. Dr. Rauch, a ripe German scholar, was then providentially among us. He was chosen, first as Principal of the High School at York, and then advanced to the post of first President of Marshall College. When we needed a Professor of Mathematics, of Natural Sciences, of the Languages, we had to go abroad—away to New England. The tendency of all this was to Puritanize the Church. This state of things continued till Dr.

Nevin effected a change. And even he was called from the Presbyterian Church to the Theological Chair. In this case there was a venture, but we knew not the depth of character of the man of our choice, and the influence he would exert upon us to bring us back to a full comprehension of our true position as a Church. Yet we must say, there is always a risk in taking men from other Churches. It is only within the last few years that we have called our own men. This proposal of von Bethmann Hollweg meets a want which has been deeply felt, and will qualify our own men for any position in the gift of the Church. Drs. Wolff and Schaff will not live forever. Let these posts become vacant, and we will be sensible of the difficulty of filling them. Let some of our most talented young men spend two years in a foreign University, and then two more as Tutors in the Seminary, and then send them forth into the field of the ministry. The objection is urged, with much plausibility, that this high training would disqualify them for the simple work of the ministry. But it is not the well-educated man, who is bombastic, mystical and obscure. All is made to turn upon his spiritual character. The more learning a truly devout man has, the better will he be prepared to discharge his pastoral duties. And from these the Church could then select those who are to follow our present Professors. I cannot forbear to remind Synod, that other Churches have been acting on this very plan. Dr. Hodge spent some years in a course of preparation in Europe. Prof. Noah Porter, of New England, was in Europe for some time. I might refer to others. And what is remarkable is, that our Presbyterian and New England brethren have been passing by Edinburg and Oxford, and going to the Universities of Germany. We Germans are as good as the English. We have just as much, if not more, right to the advantages afforded by the German Universities. Our sons have a full right to the very best culture that can be obtained in these Institutions.

Rev. H. Harbaugh. I am strongly in favor of this whole movement, especially after hearing the report read a second time. That report is so well guarded. Although I had some difficulties, they are now removed. I like the course laid down—two years in the University and then two more in the Tutorships. Some minds develop rapidly—others become inflated—this is the danger, and hence much prayer is needed on the part of young men for humility. I was delighted with the manner in which this very thing is guarded in the report. It is not likely that we would be much deceived. We have every reason to believe that the person, who would receive and obtain the encouragement of the Church to go abroad, would be a good, worthy and humble man. With this donation from Europe, we can lay the foundation for the whole scheme. We are greatly deficient. We need to keep up union and intercourse with the fatherland. We need to cultivate the most intimate relations with our brethren abroad. Time was when this land lay far off from us. We are now better acquainted. But this must increase. We must put processes in motion for further advances. Had we some of our young men at the Universities, we would keep posted. One of our greatest duties is the internal mission—the spreading of light. We undervalue too much the necessity of thoroughly educated men. We must have them. They will act as models. It is said

“A thing of beauty is a joy forever.”



God knew what he was doing when he made the mountains. There the streams come from, that flow through our valleys. What the mountain is in the sphere of nature, that the truly educated man is in the kingdom of grace. Because the scheme is so well defined and guarded, we can have no hesitancy in adopting the report. Let us go forward in the name of God.

Rev. S. H. Reid. So far as the object aimed at is concerned, I sympathise fully with it, and can endorse every sentiment of the brother from Lancaster. I feel, however, persuaded that the brethren have taken a one-sided view—the most pleasing view, by far. They have not touched any of the difficulties. We may adopt this report, as we have done other plans and schemes, but is it not the most consummate folly for Synod to devise measures and raise expectations which can never be realized? The first question before us is—Is the object aimed at practicable under all the circumstances? Can it be carried out? You want ten thousand dollars in hard cash. You must have it on interest. I ask, where is this endowment to come from, in the midst of the pressure which is felt all around us—all over the country? Would not our Church regard us as a set of crazy men, were we to make such an attempt as the plan proposed calls for? The report may indeed be adopted. But it must be with the condition—*If the money can be raised.* If not, it must go the way of a thousand other reports—fall to the ground. The say-members ought to be consulted. Let us have an expression of their sentiments on this important subject. We see the mountains, with the cooling streams flowing down their sides. All nice and beautiful enough. We may even long to drink of those streams, but here's the difficulty, can we get at them? So in the case before us. Is the plan practicable? Can all this be actualized?

Rev. J. H. Derr. The ears of the brother, who has just taken his seat, have not been very sharp, and his mind exceedingly dull of comprehension, or he would have heard and understood that the scheme was not to be carried out at once. Even as it regards the *hard cash* needed, there is no impracticability—the report is particularly guarded on this point; it may take time to raise the means, and only when this is done, will the plan be carried out. The idea is to adopt it, and then work at it as we have opportunity.

Elder Rickenbaugh. This does not create an absolute debt. If the money is raised, it will go into practice. We have men in the Church, who may devise liberal things, and give us the funds required. If we do not aim high, we will not shoot high.

Rev. J. C. Bucher. I am sorry for the remarks made, calculated to discourage our eldership. The issue has been raised as to its practicability. The report itself is provisional and conditional. In my experience, I have never found much difficulty in raising money for a real, living, needful enterprise. I would rather raise ten thousand dollars for some living reality, than one thousand dollars for brick and mortar. That is something dead, and hence the difficulty. There are wealthy men enough in the Church, who, if they understood this scheme, would generously come forward and give, and thus follow the example of our noble friend in Germany. But if we stop at the threshold, because we see a lion in the way, and sit down paralyzed with fear, we shall never accomplish anything. Let us at least commence the

foundation, and roll in one stone after another—let us gather the material, and in a few years the structure will rise. As it regards the scarcity of young men, that should be no obstacle. How many will it require? Only one every two years. We can certainly spare a young man of approved piety every two years, for such an important object.

Rev. S. H. Reid. All I have heard only confirms me the more in what I have said. If it is practicable, then go forward. But it will be a shame—a burning shame to adopt the report, and then go home, forget all about it, and make no exertions to carry it out. The brother from Mifflinburg is very sanguine of success. Tell me, how will the brethren in Europe look upon us, if we fail? Have we thought of that?

Elder Griffith. This matter should not be put off. Now is the time for action. I do not look upon this plan in any other light, than as perfectly feasible. I have listened attentively, but have not heard a single argument to induce me to vote against it. Strong and weighty reasons have been advanced, why we should embark in the enterprise of establishing a Theological Tutorship. The scheme is based upon the generous offer of a most worthy man, and Christian gentleman in Germany—Bethmann von Hollweg. I had the pleasure of forming his acquaintance in my foreign tour. He is a whole-souled man, and feels a warm interest in our Church. He is willing to do any thing to facilitate and advance our interest in this country. This is a kind offer, and if accepted, may be the means of opening the avenue for other gifts to flow over to us. We must either accept or reject this offer, and inform our European brethren of the result. In travelling through Europe, I met with young men from different countries going to the Universities of Germany. By sending some of our talented and pious students across the waters, we would give character to our Church. I cannot see that the adoption of the report will involve the Church in any difficulty, or trouble. If so, I would say, away with it. I believe that the amount required can easily and readily be made up, if not this year, before a great while. If the proper appeal be made to wealthy merchants and others in the Church, the means, in due time, will be at hand. It is now time to make preparation for this very movement. I would feel mortified after the offer that has been made, if we should reject the report.

Rev. S. H. Reid. That is the way to talk. And it comes from the right man. Very well! Go ahead!

After this general discussion, the report was taken up, item by item, and unanimously adopted. The Committee was continued, with instructions to carry out, if possible, the plan suggested by them for securing the endowment of the Tutorship. They intend accordingly to issue an appeal to that effect to the ministers and a number of wealthy and liberal members, hoping that it will meet with a prompt and hearty response. The question now is: Can twenty individuals be found in our communion, who are willing

to give, or to raise in their charges and among their friends, the sum of \$500 each—only one-fourth of the offer of Dr. von Bethmann Hollweg, who never was in America, and is not even a member of the German Reformed Church—payable in three or five annual installments, with interest, say from October 1st, 1859, for such a noble and useful enterprise? If any one can suggest to the chairman or another member of the Committee a more practicable plan for raising the necessary funds, the suggestion should be made without delay, and shall receive proper attention. So much is certain, that Synod, after having given the Tutorship scheme such a full and hearty sanction, should feel in honor bound to carry it into practical effect. A failure of the movement, from want of liberality, would be injurious to her reputation at home and abroad.

If the endowment can be but half effected during the present Synodical year, the Synod at Harrisburg might proceed to elect the first Tutor, (who should be an ordained minister, enjoying already the general confidence of the Church, and able to give more weight to the scheme at home and abroad,) and send him to Europe for two years, during which time the other half of the endowment might be raised for the support of the teaching Tutor. We are disposed to believe that the Tutorship should be continued, even if the Seminary should ever reach, as we hope it may, a full organization of four or five Professors, like the Old School Presbyterian Seminaries at Princeton, Alleghany, Danville and Columbia, the New School Presbyterian Seminary at New York and Auburn, the Congregational Seminaries at Andover, the General Episcopal Seminary at New York, the Dutch Reformed Seminary at New Brunswick, and almost every respectable Seminary in the country. For, as stated in the report, the Tutorship, like the office of the *Repetenten* in Tübingen, the *Domcandidatenstift* at Berlin, and the *Fellowships* at Oxford and Cambridge, answers several important objects which can not be reached by the regular professorships.

## REMOVAL OF THE SEMINARY.

When the question of removing the Literary Institutions to a more central and accessible location was first agitated in 1849, it was understood that the Seminary should go with the College. But for important reasons, the former was left to remain at Mercersburg, where it has ample accommodations in the way of buildings; and where, amidst severe trials and determined opposition from without and within, it acquired its present reputation and standing among the Theological Institutions of America. Even if it should be removed, the name and associations of its retired, healthy and beautiful birthplace will be dear to its alumni, and can never be erased from the history of the German Reformed Church in this country. The main, and perhaps the only weighty objection to its present location, is the difficulty of access and several literary and social disadvantages connected with the same, which will probably never be fully removed, even if certain railroad projects should be carried out.

The question of removal came before Synod by way of request from Lancaster Classis, in whose territory Marshall College has within the last five years found a new and permanent home. But it was evidently not ripe for action, and hence a committee was appointed to inquire into all its legal and pecuniary aspects, and to report to the next annual meeting. It seems to be generally felt at present that, however desirable the removal of the Seminary may be, both for its own sake and for the sake of the College at Lancaster, it should not take place except with the amicable consent of the Mercersburg community, and with a certain prospect of obtaining an equivalent for the loss which may be sustained in the transfer or sale of the Seminary buildings. In the further progress of this affair, we do not wish to take any active part, but we shall cheerfully acquiesce in any action Synod may see fit to take, after a careful consideration of all the interests involved in the case.

## THE NEW LITURGY.

The new Liturgy has now been before the Church for about a year, as a provisional and tentative production. Synod has taken no action on it at all, and the book has not yet come before it in proper form, and may not for some time to come. But, at the request of the East Pennsylvania Classis, one step was taken at the last meeting, which indirectly commits it to the book as a provisional production, without giving it its sanction as the ultimate standard of the Church. We mean the appointment of a committee for the translation of the Liturgy in full, (with the exception, of course, of the hymnological appendix) into the German language, that the German membership might have an equal opportunity of examining and using it as the English. This is no more than right and just to a large portion of the Church, and especially to the oldest Classis. The committee is judiciously selected, and includes several able and respected ministers of European and American birth and training. We sincerely wish them success, and hope they may not only translate, but also publish the book in a neat and decent form during the present Synodical year. The only objection urged against the motion, was the expense of publication. But it was stated that the German portion of the Church is even more anxious to obtain the book than the English, and if the German ministers take the proper steps, as many of them will do no doubt, to circulate it as a *family* prayer book in their charges, it may possibly sell more extensively than the English. For every pious German family desires a prayer book next to the Bible and hymn book, and it is reasonable to suppose, that they would greatly prefer one from their own Church to similar works of other denominations.

This action of Synod is an unmistakable indication that the new Liturgy is silently and surely gaining ground in the Church, and meets its approbation, at least as to its general plan and principal services, to a larger extent than we had expected. This does not exclude, of course, the pros-

pect of a revision and modification in unessential features. When the book first came out, it was violently assailed, with more zeal than knowledge, from some quarters \* in the pages of the "Messenger." But the opposition seems to have exhausted itself, so as to supersede the necessity of a defense. Some portions of the book were used during Synod, at the communion and ordination of two candidates, and seem to have made a deep and solemn impression. It might be proper, also, to state, that the defendant in the Mount Washington appeal case did not take ground, as had been expected by several brethren, against the Liturgy itself, but simply against its introduction at a particular church at the present time, on the ground of inexpediency. As to the book itself, he expressly stated that he esteemed it more highly now than he did a year ago, and habitually used it in his family.

Perhaps in another year or two the way may be prepared for Synod to take some direct and definite action on this book. But even in this case the work of final revision may still require several years more, until it can be adopted and enjoined as a standard of public and private worship. Nothing can be lost by delay in such an important matter. In the mean time, the ministers have all the liberty they can possibly desire; they may use the provisional book entire, or in part, or not at all, as their own judgment and inclination, and a just regard to the wishes of their respective consistories and congregations, may suggest. The apprehension of discrepancy and confusion is entirely unfounded; as there is less of it now than there was before, when about half a dozen English and German Liturgies were made use of in various parts of the Church, where now the new Liturgy has taken the place.

\* The opposition came mainly from one and the same source under three different signatures. It is but just to state, however, that the good brother in question is in the *habit* of changing his signature—not his style, and had no intention to make a false impression upon the readers. His objection, too, was mainly directed to the Litany and to the first regular Sunday service, which, however, is expressly left optional in the rubric, which he seems to have overlooked.

## THE NEW GERMAN HYMN BOOK.

In the year 1841, the Synod ordered the preparation of a new German Hymn Book, which appeared already in the following year at Chambersburg. This book may be superior to its American predecessors and cotemporaries, and is, upon the whole, as good as any other German American collection, excepting the more recent one of the Lutheran Synod of Pennsylvania, prepared by Dr. Demme, in 1849, on the basis of the new hymn book of Würtemberg. The compilers certainly did the best they could under the circumstances, and deserve the thanks of the Church for their labor of love. But the undertaking itself was decidedly premature. For at that time the great hymnological reform movement had hardly begun in Germany, and had not yet reached this country, where there was no hymnological library of any account, and no opportunity for proper hymnological training. Even the new Lutheran hymn book of 1849, although the best heretofore published in the United States, appeared a few years too soon for its own good; for it embodies all the defects and errors of the Würtemberg hymn book of 1842, and of the first edition of Knapp's *Liederschatz*, (now entirely superseded by the second edition of 1850,) and none of the results of the progress made within the last ten years in this department. Hence it hardly presents a single one of the ancient classical hymns, not even those of Luther, in the original form, but with all sorts of unnecessary and even hurtful abridgments and mutilations.

Owing to a variety of objections, which we do not wish to specify, the Chambersburg collection, like the Liturgy of the late venerable Dr. Mayer, could never work its way into general favor, nor supersede altogether its predecessors and rivals. Hence there are at present, probably, not less than half a dozen German hymn books in use in the various sections of the German Reformed Church in America; the old one, published by Mr. Benner, (a Lutheran,) at Sumneytown, and enriched with an appendix by the Rev. Dr. Mann, and the so-called *Gemeinschaftliche Gesangbuch*, (which,



in itself considered, is absolutely below criticism, but was likewise enriched some time ago with an appendix from some unknown hands,) still hold their place in the greater part of East Pennsylvania, while other congregations, especially in the West, use imported hymn books from Germany, (as the new and excellent Reformed hymn book of Elberfeld, or that of Schaffhausen,) or the recent collection of the Dutch Reformed Church, prepared by Rev. Mr. Guldin, and published with the tunes in very fine style, or the new Lutheran hymn book (as is the case even with the German Reformed St. John's congregation at Chambersburg).

To make an end to this confusion, and to secure a work that should be adapted to the present state of scientific hymnology in Germany, and to the practical wants of the Church in this country, the Synod, which convened at Chambersburg in 1855, finally yielded to the often repeated request of the East Pennsylvania Classis, and appointed a committee to prepare a new hymn book. The Western Synod heartily fell in with the movement, and was represented by one of its ablest and worthiest German ministers. The committee included men who had paid considerable attention to the subject of hymnology long before, and had closely followed the recent efforts of the revived Churches of Germany, to wrest these invaluable treasures of devotion from the profane hands of rationalists and sentimental pseudo-reformers, and to restore them to the people in their original purity, unction and vigor, with such changes only as are demanded by the laws of grammar, the improvement in taste and a just regard to practical use. They have been more or less at work since their appointment, agreed upon the critical principles, matured a general plan, which was adopted by the Synod at Allentown, and completed their labors during the last year. They reported accordingly to the Synod at Frederick, that the manuscript was ready for the press, that they had already made preparatory arrangements with Messrs M. Kieffer & Co., at Chambersburg, for its publication, and requested Synod

simply to settle definitely the terms of publication with that printing firm, which claims the exclusive and unconditional right of publishing all the Synodical works, both present and prospective, authoritative and provisional, in virtue of a contract entered into in 1849, and extending to 1863.

Of the merits of the work, we are not the judges. But, as the chairman of the committee, we will state, by way of description and information, that the new collection embraces about five hundred classical hymns, of all ages of the Church, including metrical translations of select Psalms, the best Greek and Latin hymns of the ancient Church, the original German hymns of the Reformation period; and the seventeenth, eighteenth and nineteenth centuries—representing the Lutheran, Reformed, Evangelical and Moravian Churches; also, old or new translations of a number of favorite English hymns of Watts, Cowper, Newton, Wesley, Heber and Montgomery. The rich treasures of German Reformed hymnology, of a Joachim Neander, Lampe, Tersteegen, Lavater, Adolf and Fred. W. Krummacher, J. P. Lange and Meta Heusser, were much more largely drawn upon than is the case in most German hymn books, especially, also, in the recent *Eisenacher Entwurf*, where the Lutheran element unduly predominates, and where, among one hundred and fifty hymns, only four of Reformed authors have been found worthy of a place. Several newly published and unpublished hymns of Mrs. Dr. Meta Heusser, of Zürich, who is acknowledged by Knapp, Koch, and other competent judges, to be the most gifted, and the most deeply spiritual female poet of the German tongue, will be found a valuable accession, and will become, in a short time, generally popular, as her sublime resurrection hymn: "Lamm des gelitten, and Löwe der siegreich gerungen," embodied in the new Württemberg hymn book, has become already. The text has been taken from the best sources, and as much as possible in its original purity, without any unnecessary alterations and abridgments. This has been by far the most difficult part of the labor. Great attention

has also been bestowed upon a clear, simple, yet logical and complete arrangement, which combines the order of the Apostles' Creed, and the order of the ecclesiastical year. Under each division and subdivision, the hymns are arranged in chronological order (a new feature), so that the reader can trace the unbroken current of piety and devotion from the sweet singers of Israel through the age of martyrs and confessors, the twilight of the middle ages, to the period of the Reformation, and down through the various evangelical denominations to the revived faith and sacred poetry of the present generation. The several hymns are furnished with the name of the author, and the date of their composition, or first publication, as far as this could be ascertained, which, in many cases, has been an exceedingly troublesome and perplexing task. There will be added, also, an alphabetical list of the principal hymn writers, with biographical notices, a list of the tunes, the usual indexes, and perhaps, also, a hymnological introduction. The committee have used the best scientific and popular hymnological works of Bunsen, Daniel, Knapp, Koch, Lange, Stier, Wackernagel, Stip, Raumer, Schirke, etc., and a large collection of ancient and modern German and Swiss hymn books, although in the critical part of their labor, they had often to regret the want of a hymnological library—such as that of Berlin, or that of Wernigerode, in possession of the Stolberg family.

Yet, with all the time and labor bestowed upon this work, the committee are too well aware of the intrinsic difficulty of the task, and the existing conflict of opinions and tastes, as to order, arrangement, number, and the critical restoration of the text, to expect that it will at once give general satisfaction. They offered, therefore, the work, as is usual in such cases in Germany, simply as a *provisional* book for the present (as an *Entwurf*), like the new Liturgy, until the book is sufficiently tried by actual use to enable Synod intelligently to pass final judgment upon it as an authoritative standard of the Church.

Had the new hymn book been left to seek its own way

into the public without any interference, like the new Liturgy was permitted to do—and there is certainly no good reason for making a distinction between them in respect to this point—it would probably have left the press by this time, in good and creditable style, without any cost to Synod, not even for the expenses incurred in its preparation, and with a reasonable prospect of yielding it an annual bonus for beneficiary education, or some other benevolent enterprise of the Church East and West. But the general controversy on the relation of Synod to the Printing Establishment at Chambersburg, with which this innocent book was reluctantly, though inevitably, mixed up, in consequence of a Synodical resolution of 1857, could not be settled at the last meeting of Synod, and was referred to the next annual meeting. Consequently, the publication of the book was arrested, and made to depend upon the future settlement of a foreign question. But as the committee were anxious to have this devotional work disconnected from any further complication with a purely legal and financial controversy and its uncertain issues, they asked and obtained leave to withhold the manuscript, and to be discharged as a committee.

This result will be very unsatisfactory to those numerous German ministers and congregations, who have for years past been anxiously looking forward to a new German hymn book. But we cannot help it, and must make the best of the case, mindful of the old German proverb: *Aufgeschoben ist nicht aufgehoben*. As matters now stand, the Chambersburg hymn book is still the authorized book of the Church. The new hymn book may be published, indeed, at any time, yet not as the work of the German Reformed Church, either authoritative or provisional, nor even as the work of a Synodical committee, which, as such, is dissolved, but simply as a private production and on private responsibility. The Synod, however, at whose order and for whose benefit the book was prepared, can call it up, either as manuscript or as a printed volume, whenever she chooses, and take such action on it as she may see fit.

The authors, whenever requested to do so, will cheerfully place their work at her disposal, provided only that the controversy alluded to be first adjusted on general grounds, without any further reference to the German hymn book.

#### OTHER TOPICS OF DISCUSSION.

A variety of other important questions and items of business were brought before the Synod of Frederick, which, from want of time and space, we can only briefly notice in conclusion. We may, however, refer the reader, who feels more particularly interested in them, to the full and carefully prepared articles of official reporters, which have for several weeks past appeared in the "German Reformed Messenger," and which, for the first time, supply the defect of which we complained of in the beginning of this article, more than one half of which was written before we found out that Synod had appointed special reporters.

1. The MT. WASHINGTON APPEAL CASE occupied a large share of attention, and elicited much animated discussion. It was, unfortunately, mixed up with a series of personal difficulties and irrelevant issues, but involved mainly the important question of the extent of clerical authority, and the right of an ordained minister to administer the sealing ordinances of the Church outside of a regular organization. This question was ably discussed on both sides, and will be brought up again at the next meeting of Synod. The appeal itself was fortunately withdrawn, and Synod thus released from the necessity of voting against the appellants, or against the defendants, and in either case unwillingly to injure such a useful and flourishing institution as the Female Seminary at Mt. Washington, Md.

2. The PRINTING ESTABLISHMENT controversy, concerning the relation of Synod to the firm of M. Kieffer & Co., with reference to new publications, or the exact meaning of the article in the contract between Synod and said company, which provides that the "*Synod shall give all its print-*

*ing into the hands of the firm."* The committee brought in two reports, which took opposite views on this subject. Leaving out subordinate issues, such as the difference between present and prospective, and between authoritative and provisional publications of Synod, the controversy turned mainly on the following questions: first, whether the article in dispute is to be understood absolutely and unconditionally, or as subject to those general laws and principles which regulate the book trade; secondly, whether the article supersedes the necessity of separate contracts and excludes Synod from making or asking any terms, or whether each book makes its own contract according to its inner merits and commercial prospects, since books evidently differ in both respects, and since Messrs. M. Kieffer & Co. themselves publish the different Synodical books on different terms, assuming all the risk in the case of the hymn books and catechisms, half the risk and half the profit in the case of the "Lord's Portion," and no risk at all in the case of the Minutes of Synod; thirdly, whether it is unreasonable for Synod to ask any bonus for an old or new book, in view of the fact of her being half owner, in prospect, of the entire property and profits of the establishment, and in view of the past financial embarrassments under which the present firm originally assumed its management, or whether Synod, in furnishing a new and profitable book, and thus increasing the productive capital of the firm, is not entitled to a legal percentage, as much so as any other author for his own work, or as the members of the firm themselves are justly entitled to the annual interest accruing from their pecuniary investment in the establishment; and finally, whether it is a wise policy for Synod to permit all its share of the profits to be invested in the real property and working capital of the establishment, since it is in a solvent and flourishing condition, or to insist now on that other article of the contract, which provides for the annual distribution of the net proceeds between the two partners. Synod saw fit to postpone action on this controversy, and to refer it to a new committee,

with instructions to report at the next annual meeting. It is to be hoped that this committee may agree upon a plan which will maintain the rights of Synod, and the independence and dignity of literary labor, without injuring the Printing Establishment, or discouraging its present faithful and efficient managers, and which will thus prevent any future collision in the publication of the German Liturgy, the Child's Catechism, and other prospective, provisional or authoritative works of Synod.

3. The old question of the VALIDITY OF HERETICAL BAPTISM, and the reception of schismatic congregations into regular communion with the Church. This was satisfactorily disposed of to meet a certain case within the limits of the Goshenhoppen Classis.

4. The HOME MISSIONARY OPERATIONS, in spite of many discouragements, are enlarging every year, especially in the far West, and call upon the increased activity of the Church in providing not only the necessary funds, but also the necessary *men* to take charge of the destitute fields of labor.

5. The question of providing for a SHORTER COURSE OF STUDY, in or out of the Seminary, for persons of limited means or advanced age, and with the view to increase the number of laborers for the home missionary field. This important item was likewise referred to the next Synod for action.

6. The appointment of a committee to prepare a plan for a regular series of DENOMINATIONAL PUBLICATIONS, translated and original, for general circulation among our people, which, it must be confessed, are not yet a reading people to the same extent as could be desired. It is to be hoped that a Church Literature, which speaks to their mind and heart in their own familiar sounds, will tend greatly to stir them up, and to make them more intelligent, zealous and efficient in every good cause. The Western enterprise, of establishing a denominational *Sunday School* paper, was likewise encouraged for the same reason.

6. The APPOINTMENT OF EDITORS of our Church papers,



an associate editor of the "Messenger," and an editor of of the "Kirchen Zeitung." In both cases the election fell upon the right men, and was made unanimous.

From the variety and importance of these various topics, which were brought to the notice of the Synod at Frederick city, it is evident that the German Reformed Church is still proceeding on the theory of historical development, and has a great amount of work before it. In view of this fact, we ought to rejoice and to go forward with new courage and devotion in the name of the Lord, doing His will, and laboring in His holy service, until He calls us from the Church militant on earth to the Church triumphant in heaven.

Mercersburg, Nov. 20, 1858.

P. S.

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**ART. II.—THE HEIDELBERG CATECHISM—ITS FORMATION AND FIRST INTRODUCTION IN THE PALATINATE.**

Two names have been applied to the catechism before us; and under both these names it is frequently referred to in history. It is often called the Palatinate Catechism, because it was prepared in the Palatinate for its churches and schools, and was in that country first introduced and used. It is called more generally the Heidelberg Catechism, from the celebrated city of Heidelberg, on the Neckar, where it was composed by its learned and pious authors, where it was first laid before a national Synod and by it examined and approved, and where also it was first printed and published.

The Heidelberg Catechism owes its existence to the zeal and piety of Frederick III., Elector of the Palatinate, with great propriety surnamed "The Pious." He succeeded the Lutheran, Otto Henry, who died in 1559, and in 1560 espoused the Reformed faith. The Prince, as well as his subjects in the Palatinate, had been Lutheran, but at the

same time under the influence of a strong and pretty extensive leaning toward the Reformed views, under the Melancthonian type, on the subject of the Lord's Supper. This tendency had been greatly increased by the ill-tempered and fanatical zeal which Hesshuss and others manifested in favor of the Lutheran view. Their intolerance toward the Reformed element increased the sympathy of the Prince and many of his subjects for the irenical and conciliatory tenets of the Reformed; and it was deeply felt that both their convictions and their desire for permanent peace required the establishment of the Reformed faith in the Palatinate.

This movement needed a new catechism to give it unity and permanency. Two causes, according to Alting, made a new symbol of faith necessary. First, besides the catechism of John Brentz, strongly Lutheran, which Otto Henry had directed to be used, Hesshuss had also, on his own authority, introduced Luther's Catechism, to which others, according to their own caprice, had added still other catechisms, which gave occasion for much contention. Secondly, it was necessary, still more particularly, that one harmonious form of doctrine and mode of teaching might be enjoyed throughout the Palatinate, in which, besides other points of faith, especially those relating to the person of Jesus Christ, and to the Sacraments of Baptism and the Lord's Supper, might be explained clearly and in their true sense.\* Moreover, the Augsburg Confession would not answer the purpose; for, although the Prince had himself subscribed it in true faith, yet he felt that if it was to be taken in the sense in which it was explained by the rigid Lutheran party, both he and the Palatinate generally belonged to a different faith.

A certain anonymous writer expresses the opinion, that in the formation of the Heidelberg Catechism, Frederick had in view the design of uniting the Reformed and Luther-

\* *Catechetische Historie der Gereformeerde Kerke*, Door Joh. Christophorus Koecher. Te Amsterdam, 1768, pp. 270-271.

ans, and of preventing further growth of the rupture.\* Samuel Diestius, in like manner, supposes that the object of the Prince was by it to harmonize his own theologians with those of the Lutheran Church.† Such a purpose would agree with the amiable spirit of the noble Prince, as also with the animus of the catechism itself.

A catechism or symbol of faith was in any case needed. By a wonderful working of the Divine Spirit, always the formative power in history, the peculiar Christian life of the Palatinate had clearly reached a stage of development alike above Lutheranism and Zwinglianism; and it was necessary for the catechism to be of a type, not to unite these, but to embody and express the deepest and best elements of both, which history had already made one in a ground deeper than that upon which their separation rested. Upon the production of such a catechism, the pious Prince had set his heart. For such a work, God had already provided him the right men, Ursinus and Olevianus, his theological professor and his court-preacher. Both of these eminent men were yet comparatively young, having scarcely reached the twenty-sixth year of their age, and had but a short time previous been called by the Prince to Heidelberg.

In order to accomplish the work laid upon them by the Prince, Olevianus, as well as Ursinus, composed a special treatise—Olevianus his *Divine Covenant of Grace*, and Ursinus, after Luther's example, a smaller and larger catechism, in which he made essential use of the Emden catechism of De Lasky, and the Genevian catechism of Calvin, which last one was afterwards translated into German, at the same time with the Heidelberg Catechism, in order thus to prove the agreement between the Palatinate and Genevian doctrine. Thus, in the preliminary work and in the substance of the catechism, the spirit and labors of both these divines are to be recognized. Ursinus, however, whose

\* *Als Joh. Petri Diestius, Memorie pour servir à l'histoire des hommes illustres*, Tom. XLI, p. 297. Quoted by Koecher.

† *De lite et pace Religionis Evangelicorum*—Disput. I., p. 132, Disput. II., p. 160. Quoted by Koecher.

plan received the preference, performed the duty of drawing up the catechism out of these preliminary works of both.

The noble and pious Prince possessed both the ability and the will to render direct and positive assistance in the composition and completion of the catechism. That he did so, we have the best historical proof. The theologians of Heidelberg, in statements called forth by Roman Catholic strictures on the Heidelberg Catechism, and presented to the Regent Rittmayer, say: "Although the Prince had engaged the Palatinate theologians, Ursinus and Olevianus, to prepare the catechism, they were not at liberty to put anything in it which he did not approve."

There is still in existence, says this same statement, a memorandum written in his own hand, from which it may be seen, that even the language had to receive the approval of the Prince. In this paper he says: "The answer in the catechism to the question, '*Do then, the bread and wine, become the very body and blood of Christ?*' (Question 78) read thus: '*Just as little as at first the body of Christ became real natural bread, when he called himself the true bread, whilst nevertheless, in so saying, his words remained true.*' This answer is taken nearly word for word from the Greek dialogues of Theodoret. It has, however, been altered, and made as it now stands, that no one might suppose we intended to make of the Sacrament a mere representation or picture, even though the contrary is plainly taught in the following question. Should this catechism, with this single change, be received, I would not only agree to it, but it would, as I hope, most of all conduce to the honor of God and to my especial pleasure."<sup>a</sup>

The circumstances under which this excellent symbol was produced, and the character of the men who were at the same time the organs of the religious age and of the Divine Spirit, wonderfully conspired in making it the flower and fruit of the entire German Reformation. It has Lutheran inwardness, Melancthonian clearness, Zwinglian

<sup>a</sup> Koecher, 272-273.

simplicity, and Calvinistic fire, all fused together. In the beautiful combination of all these elements, it loses the peculiar and distinctive spirit of each one. It has no prototype in any of the Reformers. Zurich and Calvin can say, It is not of us. It has the suavity, but not the compromising spirit of Melancthon—the Prince himself, it is said, took care that it should not be without some sharp points. It has not the dashing terror and dogmatism of Luther. What is strangest of all, it is farthest possible removed from the scholasticism and rigid logic of Ursinus. Though it has the warm, practical, sacred poetical fervor of Olevianus, it has not his fire and flame. It is greater than reformers. It is purer and sounder than theologians. It is rather the product of faith and piety, than of knowledge and theology.

When the catechism had received its finish from its authors, it was placed in the hands of the Prince, who immediately, in 1562, assembled at Heidelberg a Synod of the superintendents and ministers of the whole Palatinate, before whom he laid the precious document, requesting them to subject it to a careful examination, that they might be able to express a correct judgment in regard to it. This they did in various sessions; comparing it conscientiously with the word of God. They were astonished, says Van Alpen, at the wisdom which reigned in it, and the correct manner in which it expressed the Reformed teachings, approved and praised it as with one mouth, and besought the authorities of the land to have it printed.

The original was prepared in the German language, its authors being Germans, and best able to write in that language. At the time of its approval in the Synod of Heidelberg, measures were also taken to have it translated into Latin, that it might also be used in the Latin Schools, Gymnasii and Colleges in the Palatinate. This work was entrusted to Joshua Lagus, a minister in Heidelberg, and Lambertus Pithopaeus, a skillful school teacher, who had been called thither from Deventer. As this translation was in a short time completed, the catechism was issued in both

languages, German and Latin, in January, 1563, under order of the Palatinate Prince, and with this title: "Catechism, or Christian Instruction, as this is conducted in the Churches and Schools of the Palatinate. Printed in the Palatinate city, Heidelberg, by John Mayer, 1563." Both the German and Latin may, therefore, in a certain sense, be regarded as the original, yet pre-eminently this honor belongs to the German.\*

The communication of the Prince was printed as a preface. As this interesting document has not to our knowledge appeared in the English language, we give it entire, in such translation as we have been able to make.

"FREDERICK, THE THIRD, Palgrave and Elector, an order, in relation to the Heidelberg Catechism, to all the Ministers and School Teachers.

WE, FREDERICK, OF THIS NAME THE THIRD, BY THE GRACE OF GOD, Palgrave at the Rhine, Arch Steward of the Holy Roman Empire, and Elector, Duke of Bavaria, &c., to all and each of our Superintendents, Pastors and Ministers, Teachers in Churches and Schools throughout our Electorate, the Palatinate on the Rhine, we present our grace and greeting, and herewith to you make known:

Inasmuch as by the teachings of God's word, and also by our natural duty and circumstances, we acknowledge ourselves bound to order and carry forward that office calling and government with which God hath invested us, not only for the confirmation of peace and the preservation of well-regulated, upright and virtuous conduct and life among our subjects; but also, and chiefly, more and more to instruct and advance them in the true knowledge and fear of Almighty God and His saving word as the only foundation of all virtue and obedience, we have undertaken hereby most earnestly to incite them to spare no pains, as far as

\* Offchoon nu, op deeze wyse, die beide Uitgaaven des Heidelbergchen Catechismus, de Latynsche zoo wel als de Hoogduitsche, voor oorspronkelyke Uitgaaven van denzelven konden gehouden worden, zoo verklaart echter Henricus Altingius (in Historia de Ecclesiis Palatinis, Cap. XLIII, XLIV., p. 82, seq.): *Sed authentica est sola editio Germanica, in qua omnia non rotundiora modo, sed etiam appropinquiora sunt.* Koecher, p. 274.



possible to promote their own eternal as well as temporal welfare, and by these means to aid and sustain them. We, however, ascertained immediately in the beginning of our reign, that, although our beloved predecessors, Palsgraves, Counts, Electors, &c., of blessed memory, had introduced every manner of useful regulations and preparatory measures, for the promotion of the honor of God, and the maintenance of civil and social order—nevertheless, the same were not everywhere carried out with that earnestness which the case required, much less followed by such fruit as was hoped and desired. This has, therefore, induced us, not only to renew these, but since necessity demands it, to devise improvements, and endeavor to make further provision for advancing these noble aims. We have also found that the blooming youth everywhere, both in the schools and churches of our Electorate, have been much neglected in their Christian training; some have not been instructed at all, others very imperfectly, having not been confined to a uniform, clear and sure system of catechization, but have been irregularly directed, according to the free fancy of each instructor.

From this course of things, besides manifold other evils, it has often followed that they have grown up without the fear of God and knowledge of His word, having no regular instruction; and were thus often burdened with other unnecessary general questions, and also at times misled by perverse doctrines. Since now, both Christian and civil offices, rule and government, can not otherwise be maintained, and since order and honesty, as well as all other excellent virtues among subjects can only spring up and increase, when first and above all things the young are brought up in a uniform acquaintance with the pure doctrines of the Holy Gospel, and a thorough knowledge of God, and are steadily exercised therein: we have regarded it as highly necessary to pay proper attention to this, as the most prominent duty belonging to us as ruler, that all inequalities and whatever is wrong may be set aside, and all necessary improvements introduced.



Accordingly, with the counsel and assistance of our entire Theological Faculty in this place, also of all the Superintendents and prominent Pastors, we have caused to be prepared from the word of God, a summary of instruction, or catechism of our Christian religion, both in the German and Latin language, in order that henceforth not only the youth in churches and schools may be instructed to their salvation in the Christian religion, and steadfastly practiced therein, but also, that the Pastors and School Teachers themselves may have at hand a sure and permanent form and measure of faith, that they may know how they ought to proceed in the instruction of youth, and not daily, according to their own pleasure, introduce changes or perverse doctrines.

Herewith, we therefore graciously and earnestly exhort and direct each one specially, with grateful good will to receive this catechism or instruction prepared and presented for the honor of God and for the good of our subjects, as also for the benefit of your own souls; and further, that you diligently impart the teachings of the same to the young in school and church, and otherwise, from the pulpit expound it to the common people; that all may teach, act, and live according to its doctrines, which we firmly hope and believe will be the case, if the young, from their early life, are thus zealously instructed and trained in the word of God. May the Almighty God grant to all improvement in right living, and promote each one's temporal and eternal welfare.

Dated at Heidelberg, on Tuesday the 19th of January, and after the birth of Jesus Christ, our dear Lord and Saviour, in the year one thousand five hundred and sixty-three.

[L. S.] *Frederick* **FREDERICK.**

This first edition, copies of which are now very rare, had much peculiar to itself, which differed from future, and our present editions. It differed in form, arrangement and language. The common division into Lord's Days is not found. The questions are not separated and numbered;

but questions and answers closely follow each other. The proof texts are few in number, and mostly of very indirect application. The 80th question is entirely wanting.

This first edition was soon exhausted, and a second published at Heidelberg in the same year. This edition was so much like the first, that it might be taken as the same, did we not read on the last page as follows: "What was inadvertently omitted in the first edition, as especially page 55, is now added by direction of the gracious Prince." By reference to this page, it is found that it is the 80th question which was wanting in the first edition.\* "Thus the Prince," remarks Van Alpen, "had now already more courage. This question, which he had perhaps left out on account of such as had Popish proclivities, he now fearlessly directed to be printed." Still, the conclusion of this question was not the same as it now stands in our catechism. It ended thus: "And the mass at bottom is nothing else than an idolatrous denial of the one sacrifice and suffering of Jesus Christ."†

Still another, the third edition, seems to have been published at Heidelberg in the year 1563. It is found that in an edition of that year, the 80th question is again slightly different in its conclusion, thus: "And the mass is thus at bottom nothing else than a denial of the one sacrifice and suffering of Jesus Christ, and an accursed idolatry."

Hieronymous Van Alpen investigates this point with great pains, calling into counsel various old editions and translations, in order to ascertain at what time these small but important changes were made. He finds at length a

\* Dat in de allereerste Uitgaave van onzen catechismus te Heideberg in den Jaere 1563, de gemelde vraag, uit onbekende en thans berwaaryk na te vorschene oorzaken, weggelaeten zy, getuigen niet alleen HENRICUS ALTINGIUS (In Historia de Ecclesiis Palatinis Cap. XLIV., p. 83.) en JON. LUDOVICUS FABRICIUS, (In Oppusculis, p. 414.) maar ook de andere, in dezelfde plaatse terstond daarop gevolgte, *Uitgaave*, op welke laatste Bladzide bekend gemaakt word, dat men 't geen in den eersten Druk, voornaamelyk *Bladzide 55*, voorby gien was, in deezen Druk, op Keurvorstelyk Bevel, verbeterd en 'er by gevoegd hebbe (Zie van deeze *Uitgaave*, en de daarin gebruikte woorden, hier boven *Bladz.*, 276.) Wanneer men nu de gemelde *Bladzid* naailet, vind men daar de *achtigste vraag*, die van het Avondmaal des Heeren en van de Paapsche Misse handelt. *Koecher*, pp. 280-281.

† *Koecher*, p. 281.

Low Dutch translation of the Heidelberg Catechism of the year 1567, in which the closing part of the question in hand is expressed in the words retained in all future editions, and which are the same as we now have it.

It was soon found to be inconvenient to have the questions and answers follow one another without being numbered. This was changed in a fourth edition, published at Heidelberg, 1573,\* in which the questions are numbered. In this edition, the now common division of the catechism into Lord's Days is also found.

The most valuable of the early editions was that published in Neustadt. Its title, giving a full view of its contents, was thus: *Catechismus; or Short Instruction in Christian Doctrine, together with the Church Ceremonies, Prayers, and very complete Proofs from the Holy Scriptures.* Item, the reply of the Theologians of the University of Heidelberg to the unfounded accusations and perversions of it, and of the Scripture passages with which it is confirmed, by several persons in an improper manner. Item, D. Martin Luther's View of the breaking of Bread in the Holy Supper. Item, Answers, and opposing questions, to six questions concerning the Holy Supper, in regard to which the Evangelical Churches agree or differ in the matter of the Lord's Supper, by D. Zacharias Ursinus. Neustadt at the Hardt. On the last page there is added: "Printed at Neustadt on the Hardt, MDXCV." "This," says Van Alpen, "is the most valuable of all editions; the apologies which it contains being masterly productions."

The peaceful spirit of the Heidelberg Catechism is universally admitted and admired; yet this did not save it from becoming the occasion of strife immediately on its publication. The war, however, came not from it, but

\* E. W. Kramer, in his translation of Koecher's work into Dutch, expresses the opinion that this is an error of the printer, and that it should be 1563. "For," he adds, "the learned Prof. J. Ens, in his *Short Historical accounts of the Public Writings*, p. 56, clearly says that this had already been done in the autumn of 1563, on the occasion when Prince Frederick published a Church Agenda for his dominions, to which the Heidelberg Catechism was appended, which was thus the third edition issued in the same year, 1563." Koecher, p. 280.

but from the warlike spirits of those whose favor it did not secure. When Elijah was accused by the degenerate Ahab of troubling Israel, he denied the charge, declaring that the cause of trouble was to be found in the spirit of Ahab himself, and in that of his father's house. Christ himself, who came as the Prince of Peace, became the occasion of those joined by the most intimate natural ties being set at variance with one another. John, the most lovely and peaceful of the Apostles, was hated and persecuted like the rest. "For my love they are my adversaries." Thus it was with the peaceful catechism. "Its very moderation seemed to magnify the front of its offence. Had there been more of the lion or tiger in its mien, and less of the lamb, its presence might have proved possibly less irritating to the polemical humor of the times. As it was, there was felt to be provocation in its very meekness. Its outward carriage was held to be deceitful and treacherous; and its heresy was counted all the worse for being hard to find, and shy of the light. The winds of strife were let loose upon it accordingly from all points of the compass."\*

Princes and theologians set themselves against it. Matthias Flacius Illyricus, a man whose pugnacious spirit equalled that of the notorious Hesshuss, but whose learning was vastly more respectable, in 1568 published the "Refutation of the Calvinistic Catechism of Olevianus." Prominent among its earliest Lutheran assailants was Tilemann Hesshuss, the bitter enemy of Zwinglians and Calvinists, whose fanatic zeal had much to do with producing and hastening the occasion which called it forth. His "True Warning" against the Heidelberg Catechism, Erfurt, 1588, was, however, not honored with an answer. From the side of Rome it was attacked with equal fierceness, and by a greater number of controversialists.

Whilst theologians, Lutheran and Roman Catholic, saw in it heresy, princes regarded its influence as a dangerous element in the politics of the times. Prince Wolfgang, of Neuberg, and Margrave Charles, of Baden, both wrote to

\* History and Genius of the Heidelberg Catechism, by J. W. Nevin, D. D., 1847, p. 60.

Frederick protesting against his unorthodox proceedings in introducing his catechism. Even his intimate friend, Christopher, Duke of Wirtemberg, was alarmed, and insisted upon a conference and debate to be held between the theologians of the Palatinate and Wirtemberg, with a view of settling the trouble. This disputation, lasting from the 10th to the 13th of April, 1564, was held in the convent of Maulbron, in the presence of the Princes, Frederick and Christopher. On this occasion, the catechism was nobly defended by Bocquin, Olevianus and Ursinus; though nothing satisfactory to the opposing party resulted from the conference. On the contrary, it was followed by many controversial pamphlets, and increased strife and trouble.

The three Princes just mentioned, now united in a lengthy writing to Frederick, in which they gave their views of the published catechism, expressing their deep regret that he publicly adopted the views of Zurich and Calvin, adding, also, a list of specifications, in which they sharply deal with the supposed faults of the catechism. The Prince sent this writing to the celebrated Swiss theologian, Henry Bullinger, asking him to answer it, which he did, in a very able manner defending the catechism.

A greater trouble came—an event fraught with great peril to the catechism, and with it, to the Reformed Church. The question began to be canvassed, whether the Palatinate, in these circumstances, “could remain politically included in the terms of the Religious Peace, by which, in the year 1555, the free exercise of their religion was secured to the Protestants in Germany, against the authority previously claimed over them by the Church of Rome. The protection of the empire had been pledged in this case only to those who followed the confession of Augsburg. Must not the Elector Frederick then be held to have forfeited, by his present position, all right and title to be reckoned in this connection? Could he be allowed to claim in future the privileges which it secured?”\*

\* Dr. Nevin's *History and Genius of the Heidelberg Catechism*.

This must be tested. In May, 1566, the celebrated Imperial Diet was held at Augsburg. The bishops along the Rhine, and the chapters of the convents, brought in their complaints to the Emperor, and many Protestant Princes united themselves against Frederick III. The newly planted Reformed Church, with its catechism, was in danger of being suppressed. The whole assembly stood opposed to the Reformed Prince, and was bent on calling him to a strict reckoning on account of the catechism which he had introduced. The Emperor and the nobility insisted that the catechism should be rejected and prohibited; and it was even proposed that the Elector himself should be excluded from the union of the Imperial States—yea, that he should be deposed from the Electorate—some even spoke of punishment by death! It was a true crisis. On the results of that hour, so far as human eye could see, hung the question whether the Heidelberg Catechism should live or die, and whether the Reformed Church should or should not exist in the future—or maintain, at least, its existence on fields of blood!

His brother, Prince Richard, of Simmern, had earnestly warned him not to attend the Diet. In two touching letters still extant, he admitted the danger to which he should expose himself by going to the Augsburg Diet. In these letters he calls to mind the strong faith of his illustrious relative, Duke John Frederick, Elector of Saxony: † “I know that the same God who then kept him in the right and true knowledge of his Gospel, still lives, and is mighty also to keep me, a poor and simple man, and will certainly keep me by His holy Spirit, even though matters should proceed so far as to cost blood; which, if it should please my Father in heaven to bring me to such honor, I could never sufficiently praise Him for it, either here in time, or yonder in eternity.”

With such confidence in God, he went firmly to the Di-

† He had been defeated and taken prisoner by the Emperor Charles V., in the memorable battle of Muelberg, April 24, 1547. He was condemned to death, and afterwards pardoned again; but robbed of his Electoral dignity, he remained for five years a captive in the Emperor's camp. *Dr. Nevin's History and Genius of the Heidelberg Catechism*, p. 64.



et at Augsburg, in May, 1566; and, followed by his son John Casimer, who, as his "spiritual armor-bearer," carried the Bible and the Augsburg Confession after him, he appeared in the assembly of the Princes, to defend himself, his catechism, and his doings.

After the charges against him had all been presented, he withdrew for a quarter of an hour, and then returned with his defence. What words are here! What sentiments to fall from the lips of a Prince! What is here produced in fifteen minutes reflects more true glory on the name of the Elector, than most Princes acquire from the achievements of a lifetime. Amid all the glittering crowns that dazzle around him, he sees "none but Jesus;" acknowledges only his power; seeks only His glory. Hear his words, and let none of them be lost: "Although I have hitherto not been able to come to a perfectly clear understanding of the precise points in regard to which charges have been presented against me, and requisitions made, yet so much I promise myself from the reasonableness of His Imperial Majesty, that he will not commence the process by executing the sentence, but that he will graciously hear and weigh the defence I shall make; which, if it were required, I would be ready to make, undaunted, in the midst of the market-place, in this town. So far as matters of a religious nature are involved, I confess freely that, in those things which concern the conscience, I acknowledge as Master only Him who is Lord of lords and King of kings. For the question here is not in regard to a cap of flesh (*cap-pa carnis*), but it pertains to the soul and its salvation, for which I am indebted alone to my Lord and Saviour Jesus Christ, and which, as His gift, I will sacredly preserve. Therefore, I cannot grant your venerable Imperial Majesty the right of standing in the place of my God and Saviour.

"What men understand by Calvinism, I do not know: this I can say, with a pure conscience, that I have never read Calvin's writings. But the agreement of Frankfurt, and the Augsburg Confession, I signed at Raumburg, together with the other Princes, of whom the majority are



here present. In this faith I continue firmly, on no other ground than because I find it established in the Holy Scriptures of the Old and New Testaments. Nor do I believe that any one can successfully show, that I have done or received anything that stands opposed to that formulary. *But that my catechism, word for word, is drawn, not from human but from divine sources, the references that stand in the margin will show.* For this reason, also, certain theologians have in vain wearied themselves in attacking it, since it has been shown them, by the open Scriptures, how baseless is their opposition. What I have elsewhere publicly declared to your Imperial Majesty, in a full assembly of the Princes, namely, that, if any one, of whatever age, station, or class he may be, even the humblest, can teach me something better from the Holy Scriptures, I will thank him from the bottom of my heart, and readily be obedient to the divine truth: that I repeat now, in the presence of this assembly of the whole empire. If there be any one here, among my lords and friends, who will undertake it, I am prepared to hear him, and here are the Holy Scriptures at hand. Should it please your Imperial Majesty to undertake this task, I would regard it as the greatest favor, and acknowledge it with suitable gratitude. With this, my explanation, I hope your Imperial Majesty will be satisfied, even as also your Imperial Majesty's father, the Emperor Ferdinand, of blessed memory, was not willing to do violence to my conscience however pleasant it would have been to him, had I consented to attend the Popish mass at the imperial coronation, at Frankfurt. Should, contrary to my expectations, my defence, and the Christian and reasonable conditions which I have proposed, not be regarded of any account, I shall comfort myself in this, that my Lord and Saviour Jesus Christ has promised to me, and to all who believe, that whatsoever we lose on earth for His name's sake, we shall receive an hundred-fold in the life to come."

These words of the Elector made a very favorable impression. All gazed with wonder at the great-hearted Prince. Only one of the bishops murmured something to

himself about the mass, which is so sharply rejected in the 80th question of the catechism. Prince Augustus of Saxony said, that there had been too much hasty action in this matter; and, approaching Frederick, he tapped him softly upon the shoulder, and said: "FRITZ, THOU ART MORE PIOUS THAN ALL OF US PUT TOGETHER!" The Margrave of Baden, at the close of the assembly, expressed himself in the same manner, saying: "Why do you attack this Prince? he is more pious than us all."

Frederick was now left unmolested. Five days later the Princes handed in to the Emperor this public declaration: "That the Elector has, it is true, a different view of the Holy Supper from the Augsburg Confession, but, in regard to justification, and in most other points, he agrees with it; and further, that they are not willing to exclude Frederick or any one else, in or outside of Germany, from the religious peace." The Elector, after the Emperor had graciously taken leave of him, returned in peace and safety to his beloved Heidelberg, on the Friday before Whitsuntide. "On the evening before the sacred festival, being present at the preparation for the communion, in the Church of the Holy Ghost, he grasped Olevianus by the hand in the presence of the whole congregation, and exhorted him to continue steadfast in the faith. It was an affecting and impressive spectacle! The next day, he partook of the Sacrament, in company with his son Casimer and the whole court."\*

Thus by wisdom and firmness did the excellent Prince avert the threatening disaster. By a spirit as mild and pacific, and yet as positive, as that of the catechism itself, "he stopped the mouth of lions, quenched the violence of fire, and turned to flight the armies of the aliens," and saved from proscription that precious symbol of faith, from which millions have since learned what is their only comfort in life and in death. It was then, as it has been since, and is now, only loved the more for the dangers it had passed.

Lancaster, Pa.

H. H.

\* Dr. Nevins's History and Genius of the Heidelberg Catechism, p. 64.

ART. III.—THE HUMAN BODY AND DISEASE, CONSIDERED FROM THE  
CHRISTIAN STAND-POINT. \*

The Hebrew sage, after having mastered all the knowledge of his time, and learned that there was nothing new under the sun, commenced his sententious proverbs with the grand declaration, that "the fear of the Lord is the beginning of knowledge." How great the contrast between this devout declaration of a pious heart, and the godless assertions of those, who cultivate the paths of science without an humble recognition of their own nothingness as compared with the almighty Lord and Creator of heaven and earth! How barren and meaningless all the charms, which the mere worldling extracts from the fair fields of science, illumined by cold and cheerless light, as compared with those which meet the gaze of the Christian philosopher, whose vision has been cleared and brightened by his appropriation of the high and ennobling doctrines of his faith! The same objects—but how different the effects produced on the minds and souls of the two observers! One views them as the productions of an inconceivable Omnipotence, preserved by the agency of laws, which an incomprehensible Omnipresence is ever directing and upholding, and which are the wondrous manifestations of a mighty Omniscience. He is a stranger in a strange land. However much science may aid him to understand the phenomenal scenes which bewilder with their beauty and charm his senses—however much he may endeavor to exhibit, in words, the living attractions which all these possess, and

\* *What Christianity teaches respecting the Body.* A sermon preached in the Parish Church, Crathie, 11th October, 1857. By Robert Lee, D. D. Regius Professor of Biblical Criticism and Biblical Antiquities in the University of Edinburgh. Edinburgh: Cowan & Co., 1857. pp. 61.

*God in Disease, or the Manifestations of Design in Morbid Phenomena.* By James F. Duncan, M. D., Physician to Sir P. Dunn's Hospital, Dublin. Philadelphia: Lindsay and Blakiston, 1852. pp. 232.

with the aid of "the articulate voice of poetry," so well styled "the nearest approach of the human faculties to raptures more than human," his efforts only show too plainly, that he has failed to catch the significance of nature—he has failed to recognize the life which gives it all its meaning, and has contented himself with stringing dead bones artistically together; satisfied with a contemplation of the anatomy of nature, has overlooked the active current of vitality, which a knowledge of its physiology would teach him is wisely permeating every portion of creation.

The other, although not possessed of a tithe of the scientific knowledge which the mere savan claims, yet feels that all nature, whether it be inanimate or animate, the insensate clod and the bright flower, the rugged mountain and the goat browsing on the crags, the dark storm-cloud, with lurid flashes of lightning, and the drapery of Tyrian purple, of gold and splendid silver which bedeck the western horizon as the sun slowly sinks from our gaze, the worm that crawls and the being of beauty, whose flashing eye, sweet smiles and gentle manners collect tributes from scores of devoted admirers—all these are but the works of a Father's hand. Filial affection for that Father in heaven, invests all His works with an interest that makes them dear to His child, who now feels that *these* are his birthright, that the earth on which he lives, with its phenomena, its secret and open wonders, was made for him, and that the same Almighty power that brought it into being, is exercising over it, through every second of its existence, a watchful care and supervision. For such an one, no cloud obscures his vision. The whole heavens are irradiant with light, that penetrates caverns, otherwise dark, illumines deep vallies, and bedecks with rainbow tints the rugged sides of the mountain. He has learned, that "wisdom is the principal thing," and that he is truly wise who fears God and keeps his commandments.

This contrast has been marked from the earliest beginnings of mere human science! Satisfied with a study of "*the things that are seen*," those which are unseen and eter-

nal in their very nature, were neglected, or rushing to the other extreme, with a kindred blindness, and despising the material things of this world, a special devotion to matters pertaining to the soul and eternity was affected. In this way, two schools of philosophers, and two schools of religionists arose, and have perpetuated themselves even down to our time, despite the instructions which the revealed Word and the Church have imparted to mankind. The connecting link between the two is beyond the reach of the mere man of the world, and he will be found either deifying the material creation and worshipping its laws, or forming to himself some ideal which will claim his constant devotion. The vibration is between the two extremes, either materialism or spiritualism—the former doing violence to the spirit, and the latter, to the matter which it vivifies and quickens into life.

In the religion of the ancients, both extremes may be found. One sect would worship material substances; the other, believing God to be an eternal essence, rejected all material representations, and hoped by means of a blind faith to be brought into the presence of Him whom no man had ever seen. One rejected the spirit; the other rejected the only mode through which we could see clearly the power and efficacy of that spirit, and recognize it by our earthly senses. Need we say that the first was *wrong, radically wrong*. Such an assertion will meet an approval from every one in this Christian nation; but we must go farther, and learn to know that the second was also wrong, and in many points fully as erroneous as the first. To the mortal being is denied any but a vague conception of the spiritual, unless he can rise to it from something material which it has once enlivened, and thus the material becomes as it were the first stepping stone to a knowledge of the spiritual. When the latter, however, is once gained, then it brings all aid to the more perfect understanding of the former, and the two are thus found essential to each other. We rise in the consideration of nature's phenomena to such inductions as set forth its laws, and these, if correct, make

those more intelligible and clear to the human mind. They are classified and arranged, made to assume some real relation to the general ideas which they embody in a sensuous form, and mere human knowledge in this way becomes human wisdom.

It is true, that when we endeavor to form an idea of the existence of God, confining ourselves strictly to the region of Natural Theology, we find that all our deductions from effect to cause never lead to such an idea. But still, all over the face of our globe, wherever man lives and thinks, there is a recognition of the necessity of such an existence, of the existence of an Eternal Creator of all things, by whose fiat the heavens and the earth were made. And this idea comes not to us by reason, but exists in our minds, deeply and immovably fixed, as a part of their own original structure. It is one of those innate ideas which education can no more give than it can totally eradicate. As Brahma, Jupiter, Zeus, Gitche-Manito, or Jehovah, it is in every breast. The soul falls down and worships, from the very necessity of its existence, something higher, holier and greater than itself. This worship may blindly endeavor to exhibit to the senses, a representation of the form its imagination or fancy has declared the Supreme Being should possess, and, when left to itself, the representation will remain mean, low and material—yet the recognition of the spiritual is necessary. But with the pagan, all this is blind. He feels that his material representations are, after all that he may do to embellish them, but inanimate or soulless structures, which are infinitely inferior in perfection to his own human body. Driven almost to despair, he pictures ever to his mind God as a great Creator and a great Destroyer—One in whose presence he can never come with an assurance that He will graciously listen to his complaints, or extend a father's kindly hand. Feeling that the highest object on earth he can respect is his fellow-man, he invests his God with a human form, and by exalting the faculties of the human being to a species of perfection, falls down and worships heroes and demi-gods. This is the



highest form that worship can assume with the non-Christian soul.

With the Christian, however, this idea assumes a clearness that makes it satisfy the wants of the soul, and yet is divested of that which is terrifying or appalling. He learns to know the Almighty Maker, of whom an innate idea exists in his mind, through His Son, who assumed a human form, took upon Himself the nature of man, and then, as *the perfect man*, sympathizing with all human griefs and woes, feeling the tender ties which bind the son to the mother's heart, enduring contumely and scorn—living, breathing, suffering and enduring as all men must do, finally, after a most unjust persecution and series of cruel sufferings, met an ignominious death upon the cross. This simple tale told of a man opens up the sympathies of the human soul. It feels that, while all this has occurred with a man, yet there must have been conjoined with *His* human nature something greater than human nature, under any other circumstances, could have exhibited. Now the God-like shows itself. At length man can learn to know his God. And when faith seizes hold of the idea of the incarnation, sympathies are converted into adoration, love and worship become so intermingled that they are inseparable. God is recognized as *our* Father, because His well-beloved Son had assumed in the course of time the form and attributes of a brother, and we hail him as our elder brother for all eternity. Then, by the aid of faith and the light which the Holy Spirit brings to us, we learn to appreciate still more that material form, that personality which first attracted our attention, and whose charms wooed us to a knowledge of the holy and the divine. Thus the Christian can sing with one of his own poets—

"Till God in human flesh I see,  
My thoughts no comfort find;  
The holy, just and sacred Three,  
Are terrors to my mind."

If, then, the humanity of Christ proves attractive to the wandering soul, and from this it rises to higher and fuller conceptions of the nature of the Trinity, it must needs be



that the human form, which was thus sanctified by being made the dwelling place of God, is entitled to our respect—that no true Christian can treat his body as an encumbrance to his soul, which it were well to be rid of, without doing injury to one portion of his human nature. It follows, that that which Christ thought it not unworthy Him to assume, should not be a hindrance to the Christian's soul on earth, but should be made to co-operate in the great end and aim of life, viz: the glorifying of God.

We propose directing attention to the teachings of Christianity as to the human body and its diseases. The subject is one which an enlightened Christian mind will find is not sufficiently understood, and that some of our Churches have so far failed to appreciate it, that a disrespect of the wants of the body has been considered tantamount to a high exaltation of spiritual life, while others have looked upon every disease as an indication of a direct visitation of God for some violation of His holy law. We trust that both these views will be seen to be erroneous before the subject is dismissed.

That the soul is clogged, in its aspirations after a holier state of being, by the wants of the body, seems to be an error woven into the very substance of the religion of the day. From the pulpit we are taught that the body must be despised, that the day of death will be a day of joy simply because we shall be freed from pain and sickness in losing our bodies, and that the Christian becomes more and more fitted for heaven, in proportion as he spurns those nice attentions to his body, which physiology teaches him are requisite to keep it in perfect condition. Still further, the religious devotee, relying upon works, and not upon faith, which shows itself *through* works, bewilders himself into the notion that the more privations undergone on earth, the more pain and suffering experienced, the more sure his passage from a world of trouble to one of bliss. As the Hindoo devotee, he assumes that by forcing his body into unnatural positions and retaining it in such for months and years, by lacerating his body with knives and

burning it with fire, by undertaking long and painful pilgrimages to the shrine of Juggernaut, he will purify his soul from the pollution of this world, and fit it for a blissful hereafter. Should death befall him on his toilsome pilgrimage (and millions have thus perished), it is hailed as a happy boon. Or if, perchance, the Car of Juggernaut roll its huge weight along, joyously he throws himself under its wheels, and, by a horrid end, hopes to gain celestial glory. As the widow, the funeral pyre of the dead husband is mounted, and, amid the blaze of the burning wood, life is lost with the hope of endless joy to the spirit. Again, as the crusader, under the maddening watch-cry of "God and my Lady," unknown lands are crossed, perils encountered which appal our minds even at their very recital, and death is hailed with joy as the brave man's sure admission into the courts of heaven. Infatuated with the same blind zeal, the ascetic undergoes days and nights of continuous fasting, exposes his body to stripes, deprives it of the comforts which sound health requires, and thus endeavors to purify his soul from contamination with the world.

We do not desire to overlook the real bravery which underlies all these self-inflicted tortures, nor would we in any way contribute to a cowardly fear of bodily suffering that would prevent men from encountering any peril that the cause of religion or humanity should throw in their way. Rather would we employ the words of Kingsley,\* and sound them aloud even in trumpet tones, that "he who willingly throws away his life for the cause of mankind, which is the cause of God, the Father of mankind, shall save it, and be rewarded a hundred-fold. He who renders up his animal life as a worthless thing, in the cause of duty, commits his real and human life, his very soul and self, into the hands of a just and merciful Father, who has promised to leave no good deed unrewarded." It is not a question whether a man should encounter peril, when duty calls him to the task. The question is, should he seek to mortify his body, when no such call is made, with the vain hope of thereby doing good to his soul.

\* Lectures on Alexandria.

1. The human body must be respected by us, because it was selected, of all created forms, as the particular one which the divine nature entered into and assumed. Christ Jesus, the Son of the living God, "begotten of the Father before all worlds, God of God, Light of Light, very God of very God—of one substance with the Father, by whom all things were made, for us men and for our salvation came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made *man*." Or, as we find the same idea expressed in the glorious old *Te-De-um*: *Tu ad liberandum suscepturus hominem, non horruisti Virginis uterum.* And what is included in the idea of man? Dare we think of it as a mere spirit unclothed with material form? Can we picture to ourselves the loved ones who are no longer with us on earth, in our waking visions or nightly dreams, in any other way but as occupying *human* bodies? Does the mother, whose babe has been removed from the troubles of a sinful world, and carried by the loving arms of angels to that home where her hopes and faith induce her to believe she will again meet her never more to be separated—does she invest her with any other but the loved form? Does the husband picture to himself, as he notes the passage of the weary hours, brooding in melancholy sadness over the object of his heart's inmost affection, lost now to him for this life—in any other but that quiet, matronly form and loving face which had become a part of himself? No! No!! We all firmly hope—for we have all had our heart-strings vibrating in unison with sadness at the removal from our sides of some quiet, gentle spirit, or some great, loving soul—to meet those, who have left us on earth, where partings shall be no more, and where mutual recognitions shall be granted us.

"The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." Soul and body are necessary to the idea of humanity, and the fallen condition equally affects both. While the one, left to a state of nature, is directing her way towards the gates of perdition, the sen-

tence passed on the other was, "Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life." The object of the incarnation was to sanctify both soul and body; hence we say that Christ assumed the human body when he became man. In this view, our bodies command higher respect than when viewed as mere organs, involving both mechanical and vital operations. A species of awe fills one's soul as he thinks that the same form, which he wears, was once worn by the Deity himself, and that thus we have become, potentially, of the same family, and, if we only will, that our elder brother will prepare for us a mansion at his Father's.

The intimate relation of Christ to his Church is frequently likened to that of the soul with the body—"for we are members of His body, of His flesh, and of His bones." And St. Paul distinctly sets forth his belief in the sanctification of this body when, writing to the Thessalonians, he prays that "the very God of peace sanctify you wholly; and I pray God your whole spirit, and soul and *body*, be preserved blameless unto the coming of our Lord Jesus Christ."—1 Thess., v. 23.

2. We are specially enjoined, "by the mercies of God, to present our bodies a living sacrifice, holy, acceptable unto God, which is our reasonable service." This passage, together with another from the Epistle to the Corinthians—"glorify God in your body," has doubtless been warped from its true meaning by those who believe in the value and efficacy of self-inflicted tortures. "The glorifying of God" and "the living sacrifice" are not accomplished by such means, but by a consecration of our bodies to the good, and an avoidance of those sins which the allurements of the world, the flesh and the devil would lead us to commit. The sacrifice is not to be a dead, but a living sacrifice, which can alone be acceptable unto God. Hence, if we maim our bodies, injure any of our limbs, or in any way do them harm, we prevent to that extent the presentation of this sacrifice. The student who, from mistaken notions of zeal in his calling, deprives nature of her *proper* amount

of rest, the cloistered devotee who brings on disease and suffering by a neglect of the ordinary rules of health—the minister who permits *animal excitement* so far to influence him in his calling as to transcend the rules of health; these are all not presenting their bodies as living sacrifices, but are acting criminally in inducing disease by setting at defiance known laws, and thus unfitting themselves for carrying out the duties which Providence has assigned them.

3. The body is called "the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own. For ye are bought with a price; therefore glorify God in your body and in your spirit, which are God's." In one point of view, this passage of Holy Writ is calculated to produce great awe to the Christian's mind, for it is especially directed to him. That the Third Person of the Trinity, proceeding from the Father and the Son, should deign to employ our frail and sinful bodies as a place in which He should dwell, is so wonderful an act of condescension, and yet involves such terrible responsibility, that one may well tremble lest he fail to keep that temple pure and free from contamination with the gross lusts of the flesh. But then the comforting thought comes to the mind, that He is "the Lord, the Giver of life," and it is through His agency we are enabled so to conduct ourselves, as members of Christ's mystical body, that His Father shall be our Father, and that He is the comforter that Christ sent from heaven for the suffering and weak members of His Church on earth. It is said that the father of Origen, kissed reverently his infant son when sleeping, as though he felt the necessity of paying homage to the human personality which was enclosed in his little form. But when we think of the indwelling of the God-head in the baptized child, that it has been accepted by Christ, through His minister, as a member of His own body, dare we look upon it, however humble its position may be in life, as any thing but one of the noblest and grandest things on the earth? Laws of human origin give man the right of resenting any bodily injury, even to the taking of life of the offending party.

We can see how these are based upon right, as the nature of such an injury involves an insult offered to a temple of the most High—a consecrated place, wherein God Himself delights to dwell. Not wishing to justify the rash use of such a law, yet it is clear to our minds, that one of the grossest insults that man can offer to his fellow-man, is that which involves ignominious treatment of his body. That returning evil for evil is not laid down in the code of morals which flows from the relation of the Christian to the Saviour, is manifest from Christ's own words, that good should be returned for evil, and that when smitten on one cheek the other should rather be turned to the smiter than retaliation should be employed, and also, from His own example, during the whole train of events which filled the days of His trial, sufferings and death.

If the body be the temple of the Holy Ghost, does not this fact tend to ameliorate the condition of the poor, the enslaved and the oppressed? The relations which existed at the time of Christ were not destroyed in order to allow the reception of the new Dispensation. A life was given to the world which was intended to penetrate all classes and conditions of society. No laws or commands were laid down declaring one form or other of government the correct one, but the disciples were taught to reverence Cæsar, to respect the powers that be, with the certain result that all forms of oppression would *lose* their oppressive character under the genial influence of Christianity, and would exist then but as forms. It is well to keep this in mind, when a willful and rebellious spirit urges us on to an overthrowal of authority. It is better to bear "hoping all things," than to act on the impulses of our own proud wills and cast off proper allegiance. He that hath Christ in him, and recognizes the bodies of his brethren as being the temples of the Holy Ghost, will treat them with Christian kindness, whether they be known as subjects, slaves or brethren; and he that hath not this life in him, will maltreat even his equals in the world's scale of rank. The former has the highest authority and influence to induce him to be kind and considerate, the lat-



ter has nothing but his reputation in the world to regulate his conduct. It is easy to see which one can be trusted—on which we can rely in the time of necessity.

4. The next consideration that we shall adduce as demanding from us respect for the human body, is the fact that there will be a *Resurrection of the Body*. The doctrine of the resurrection, as set forth by Paul, is based upon the fact of the resurrection of the Saviour, and it is explicitly stated, that "if there be no resurrection of the dead, then is Christ not risen." Upon the fact that the God-man had overcome the power of death, and had set aside the punishment which sin had attached to the human race, the doctrine can rest securely. The soul and body shall be reunited—the latter no longer a fleshly body, but a spiritual body, freed from all the imperfections inherent to animal life here, and invested with glorious attributes. Here is not the place to dwell upon the proof that such a resurrection of the body must take place. We receive it, as all the other articles of the Apostles' Creed, on faith—an object, not of argumentation, but of belief—a truth which flows necessarily from one's belief in the Humanity of Christ, and is inseparably connected with the same.

In *these* bodies shall we be assembled together at the resurrection-morn. The thought is overpowering! We eat and drink, and in a thousand ways indulge in lawful and unlawful pleasures, sacrifice comfort and ease for the gratification of the "lust of the flesh, and the lust of the eyes and the pride of life," make our vital functions contend with countless difficulties which a decent respect to them should induce us to avoid, and thus make our animal life altogether abnormal and artificial, instead of normal and natural. All this is done in a body, which is not destined, in its true nature, to perish, but which shall be raised from the dead, and live throughout the countless ages of eternity. Let us be understood. We do not wish to convey the idea that the fleshly particles, which Chemistry informs us make up the structure of our organisms, should be raised up from the grave exactly as they were at the moment of



death, invested with the law of decay and constant change. It would be degrading to the idea of the resurrection to suppose, that the albumen, fibrin, nervous and osseous structures, the blood and the changing secretions and excretions should necessarily exist in the body at the time of the occurrence of this grand phenomenon, as they now appear. But whatever now constitutes human identity, whatever causes us to remain the same amid the constantly recurring changes which perishable matter undergo, *this* will rise and form the spiritual body, which shall thenceforward live in happiness or perdition. What it may be, is a mystery, and cannot be fathomed by human knowledge.

The separation of the vital spark from the body, leaving it for the moment with its natural expression—that by which we knew it best, is not eternal. No! We know that all is not lost, although we may sympathise with the wondrous truths embodied in those beautiful lines of the poet:

“He who hath bent him o’er the dead,  
Ere the first day of death has fled,  
The first dark day of nothingness,  
The last of danger and distress,  
(Before decay’s effacing fingers  
Have swept the lines where beauty lingers),  
And mark’d the mild angelic air,  
The rapture of repose that’s there,  
The fix’d yet tender traits that streak  
The languor of the placid cheek,  
And—but for that sad, shrouded eye,  
That frowns not, wins not, weeps not, now,  
And but for that chill, changeless brow,  
Where cold obstruction’s apathy  
Appals the gazing mourner’s heart,  
As if to him it could impart  
The doom he dreads yet dwells upon;  
Yes, but for these, and these alone,  
Some moments—aye, one treacherous hour,  
He still might doubt the tyrant’s power;  
So fair, so calm, so softly sealed,  
The first, last look by death revealed.”

Paul expresses the idea of the resurrection and the Christian’s hope hereafter, when he says, that “we that are in

this tabernacle do groan, being burdened; not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life." With such a grand birthright, the human body demands our respect. We dare not treat it as the beast that perisheth. There is an eternal future for it. The microcosm that is before us is destined to survive all the changes which seem now so wholly to control it. Gaze at it in whatever form we please—as innocent childhood, with its lively prattle about joys and pleasures that we consider trifling and of no importance; as man, exulting in his strength and fearlessly compelling nature's agency to the performance of his own behests; as meek, lovely woman, going about and doing good, bringing peace and content to the troubled soul, comfort and relief to the suffering body; as weak, tottering age, "the poor, infirm, weak and despised old man," dependent, even as in childhood's days, upon the ministrations of others, hoping for the hour when his release from sufferings shall be announced; in health or in sickness; doing good to his fellow-men or violating laws both human and divine, the human body must be treated with respect, punished or rewarded in accordance with just laws; for its existence is not for the moment, but for the ages which in a ceaseless succession shall follow each other, with an unerring course and precision, throughout an immeasurable and inconceivable eternity.

All that we have heretofore said involves necessarily the duty of guarding with great care the health of the body. Indeed, in one point of view, this is as necessary as the health of the soul. The two are singularly connected together. The happy contented soul acts upon the material frame which it inhabits, and stamps its mark on the countenance, while the filthy and degraded body reacts upon the soul, and imparts to it a low and grovelling tendency. Even a superficial glance at this relation of soul to body, will justify us in asserting as another argument obtained from the Christian stand-point:

5. That *physical* health is more or less necessary to the

perfect health of the soul of man, and that his spiritual faculties thrive best when his body is not exposed to pinching penury and want. Says Dr. Lee, to whose sermon on this subject we acknowledge ourselves largely indebted, "certain states of the body undeniably occasion, irritate and inflame those appetites and inclinations, which it is one great end of Christianity to repress or regulate. It is known how much our blessed Saviour insists upon meekness, long-suffering, gentleness, patience and the like. \* \* \* But these graces, which are so difficult in even the best condition of our corrupt nature, are rendered almost impossible by certain states of the nervous system. Sad experience has caused some to know, how dire a struggle the spirit is sometimes called to maintain against the flesh; and that it is easier for a camel to go through the eye of a needle, than for a dyspeptic person to be gentle, meek, patient, long-suffering."

The laws of hygiene, when neglected, revenge themselves not only on the body, but on the mind and soul. Much of the brooding melancholy, the fashionable disease, "Vapors" or "Blues," the sickly lackadaisical sentimentality of very young and very silly lads and lassies, the petulant and irritable tempers of men and women—much of all this is the direct consequence of an open violation of the laws of health. The body has revenged itself on the mind and the soul. If these will not respect the laws of its being, it will overthrow their equilibrium, and leave them to torments akin to those it is suffering. And the effect pervades every act they are called upon to perform, whether religious or secular. The clergyman who relies upon extempore inspiration in the delivery of his sermon, or who eschews liturgical forms for public worship, and prides himself upon the offering up of impressive prayers, instead of acting as the mouth-piece for his people in their confessions, thanksgivings, petitions and intercessions, should, above all others, feel himself bound to pay the most rigid attention to the laws of health, lest a morbid condition of body should react on his mind, and his people be made to suffer, with

fatigue and weariness of spirit, on account of his bodily infirmities. Many a sermon, breathing the threatenings of the law instead of the gentle pleadings of the gospel, has been occasioned by a fit of indigestion, which soured the speaker at the whole world around him. Many a tirade of condemnation of his fellow-Christians has been the result of a surfeit at the table. The law of charity has been violated over and over again by those, whose Christian character would have never justified such a violation, had their whole being not been shaken, by an open and senseless following of habits which have overthrown their bodily health.

There was a deal of good philosophy in the words which Shakspeare puts in Cæsar's mouth, when he wishes to have himself surrounded with

"Sleek-headed men, and such as sleep o' nights."

The loss of rest, in consequence of the excesses of the day, also acts powerfully on the spirits of man, and his religious experience is often shaded by dark, lowering clouds, produced from such causes. We have not the space, but the subject is worth examination, as to the fanatical sects and orders which have really originated from diseased bodies acting on the minds of their originators. It would be curious to investigate the condition of the digestive organs of those, who, with childish fretfulness, have thrown aside all Church authority, and have rushed, with an insane zeal, into the extravagances to which an unbridled private judgment has led them. How much that the world has been accustomed to consider as the result of sound conviction and unwavering assurance, would soon reveal itself as the silly whim of a morbid constitution?

Indeed, nothing can be more certain than, that many a Christian is heaping up for himself life-long pain and sorrow by his carelessness as to the wants of the body; and while dark, brooding clouds are hanging over his soul, preventing those outshinings of happiness and content which are so peculiarly his right, he is but reaping the inevitable results of a violation of nature's laws. The *sana mens in corpore sano* was the object of the prayer of the heathen

writer, and it is a crying shame that the Christian should not know that this *sana mens* can never be fully attained under any other condition. The wild dreams of the ascetic, and his cruel self-torturings, together with the inhuman shouts and ear-piercing shrieks of the fanatic, are all indications of morbid mental faculties, too often occasioned by violations of the laws that the God of nature had ordained as essential to the normal state of their bodies.

A healthy condition of the body enables us the better to perform the duties which are incumbent on us, during our residence on earth. These fall naturally under the three heads of duty to God, to fellow-man and to self. A slight glance at the relation a healthy body bears towards the performance of these duties, is all that can be allowed us at present.

We have already shown how man's religious condition may be affected by a morbid condition of the body, and it is easy to perceive, that all this must seriously affect his relations to the Deity. The command to love the Lord, involves not only all the heart and soul, but also all "our might." What if we have made our might weakness by our own misconduct or carelessness, is not this a sin against the command? We must "glorify God in our body," and this is not and cannot be done, if we pursue a course of conduct which will deprive the body of any of its strength, or impair the vigor of any of the vital functions.

Our relations to our fellow-men are briefly set forth in the Saviour's second commandment: "Thou shalt love thy neighbor as thyself." Love—what is not embraced in that comprehensive word! The greatest of all the Christian graces, it blooms in the barren plains and all around becomes irradiant with its rainbow hues, and is redolent with the perfume of happiness and holy content! It dwells in the humble cot, and poverty is no longer a privation and hardship, but the bright beams of another world gild all that is rude and misshapen with the gold of heaven. It brings relief to the sorrowing and heart-sticken, whispers consolation in the mourner's ear, seeks the poor, the blind,

the halt, and cheers them up amid life's devious paths, tends by the bedside of the dying, and smooths the pillow on which the head of the sufferer, in the anguish of death, is resting; braves the dangers of the battle-field to carry relief to the wounded soldier, delights in divesting plagues and fevers of their terrors, and smiles even when death presents his gloomiest terrors. It has its true resting-place alone in the Christian's heart—there it lives and flourishes, because the love of Christ only can woo it fully forth in man's nature. If it go forth and seek one spirit as its peculiar object, and the strong and active unites itself with the tender and gentle, the twain grow together as one, and through all time and eternity, remain united with the blessing of God resting upon them. But, that this love should thus flourish and bear fruit, it is necessary that the body, the instrument through which it acts, should be in perfect condition, able to endure all things in its gentle ministrations, and sufficient for the work which Providence furnishes it.

How happily was the idea of strength and virtue expressed by one word in the Latin! And love without strength of body, is love with its wings clipped. No longer either able to fly or even to walk, it is comparatively impotent as regards the performance of good to its fellow-men. We are not allowed to take our lives into our own hands unnecessarily, because they are God's, and we have our duties to our fellow-men continually pressing upon us. If we take not every care in the preservation of our health, we shall not be able to exhibit that indication of "pure religion and undefiled," which James says consists in visiting the fatherless and widows in their affliction.

But our duties to ourselves also require that we should cultivate high health. One of the first commands to fallen man was, that, in the sweat of his face, he should eat bread. To labor so long as we remain on earth is our duty—our pleasure, we might say; for labor gives zest to life. The truly miserable man, is he, who has no employment for his mental or bodily faculties, who sighs in the morn-



ing for the arrival of the evening, and at nightfall prays that the light may speedily return. With him, who labors either mentally or bodily, the day is *never* too long. Conscientiously endeavoring to perform his duties, he feels that he is obeying God's own command, and this lightens his toil.

We have no right to speak of trusting in Providence, while we reject the means he places at our disposal for the satisfaction of all our needs. It is, in fact, a species of irreverence which usage has permitted. Far more reverent was the command of Cromwell: "Put trust in God and keep your powder dry," than the folding of hands and pretended resignation to the events of the day, without an effort, fairly and honestly made, to force them to act for our own benefit. Dr. Lee, on this subject, well says: "Patience, which is perhaps the greatest, is also the last of the virtues, the sheet-anchor of the soul, not to be had recourse to till a tempest has fallen upon us out of heaven, and we are in extremity. Let us never preach patience, when we can point out the means which shall render patience unnecessary. The patience which endures removable evils is not acceptable—it is an insult to the Almighty: it is not a grace of the spirit, but one of those lusts of the flesh 'which war against the soul,' and against the body also."

Notwithstanding all our attention to rules of hygiene and the most careful compliance with the requirements of science, yet disease invades the secret recesses of the organic system, bringing with it pain and suffering. "Although affliction cometh not forth of the dust, neither doth trouble spring out of the ground; yet man is born unto trouble, as the sparks fly upward." At the mere mention of the word disease, a shade of sadness passes over the human countenance; for from it have arisen "the thousand natural shocks that flesh is heir to." Visions of sleepless nights and days of torture come before us, when the spirit, weary of the pains and troubles of mortality, is groaning for release and even disposed to complain that it is not set free from its companion, the body. How we are all able to realize, to



the full extent, the meaning of the word, from personal experience, and from watching by the couch of those who have suffered and died! Enshrouded in gloom, invested with appalling terrors, a frightful object indeed is disease to the natural man! Does it not imply a loss of relish for the beauties of the fair world around us, a deprivation of that appreciation for the wonderful and sublime which we possess in full health? It is presented as the antipode of happiness, the synonyme for misery. We associate it with the idea of extreme misfortune, and look upon those who have devoted themselves with full zeal to its alleviation as men who prey upon the miseries of mankind. All are willing to admit that it is a grand and beautiful sight to witness a man in the full tide of health, each organ performing its function with regularity and precision, the life-current of blood running its appointed course gaily and vigorously through the system. Herein they are willing to recognize one of the evidences, which that mis-named science, Natural Theology, is ready to bring forth, of the wisdom, goodness and greatness of the Almighty Creator. In health, there are marks on all sides of design. A perfect structure, full of proofs of consummate skill stands before them. But in sickness, according to the general notion, evidences of defect appear in the organic functions of life, and few are willing to recognize the wonderful indications of design which disease sets before them. We will be but giving the complement of our subject by occupying some space with the subject of disease as viewed from the Christian stand-point.

Disease may seize our bodies, either from what is generally known as accident, as a penalty for violations of laws of health and for an immoral life, or from causes which are hidden from human ken. In whatever way sickness comes, it is by divine appointment. We arrive at this conclusion from the frequent mention in Holy Writ of the direct agency of God in causing disease and even death to attack the people of Israel; and the character of these instances, does not justify us in the belief that they were

exceptional, but that they were the results of a regular law. So long as we permit the idea, that it is from Satanic influence, we shall not be able to endure, with resignation, the pangs and anguish which it brings. Duncan, in his excellent little essay on "*God in Disease*," says that, "from the case of Job, we are warranted in concluding that Satan can neither put forth his finger to touch a single individual, nor carry his malicious designs one step further than the divine persuasion is pleased to allow. Viewed in this light, the intervention of Satan, if it really exist, cannot properly be regarded as the cause of the occurrence of the disease, seeing that he is only an inferior instrument in carrying out the designs of Him who doeth according to His will in the armies of heaven, and among the inhabitants of the earth." \*

There is a special reason why this notion of Satanic agency, in the production of disease, should be overthrown. Those who are acting under its suggestions, purposely avoid such aids as nature, through the science of medicine, may offer for the relief of pain and suffering. They hope, by prayer and reliance upon a miraculous interposition of divine power, to be freed from suffering, and refuse all material aid which nature may afford. A similar mistaken idea fills the minds of those, at times, who even believe that disease is the result of divine command, and they refuse to interfere with it, saying that God has sent it as a punishment for sin, and that it is arrogating to ourselves the right to interfere with His appointments, if we dare to adopt means for the removal of the cause of sickness. Such a position can only be explained by the existence of fanaticism, and can be justified in no way at all. It is really the highest order of irreverence to assume the ability to interpret that which God has, for reasons sufficient to Himself, kept concealed from us. And this we do, when we declare that all disease is intended for punishment. Such an explanation is not furnished us in the Holy Scriptures, nor is it a legitimate deduction from any of the articles of our holy faith. When we are deprived of

\* *God in Disease*, 13.

such authorities for opinions on sacred subjects, all conjectures are merely gropings in an unfathomable darkness, where no glimmer of light can be had for the guidance of our steps.

Besides all this, we know that nature, with a free and liberal hand, offers us that which will alleviate disease, bring relief to the bed-ridden sufferer, and remove pain from the distressed. If disease be a patent fact, then also is this a patent fact, that the same God, who has established it, has furnished with a liberal hand, healing balsams and curative medicines in the three forms in which he has been pleased to create matter. If one be an evidence of His power, so also is the other. We are taught in "the Wisdom of the son of Sirach," that we should "honor a physician with the honor due unto him, for the uses which ye may have of him: for the Lord hath created him. For of the most High cometh healing, and he shall have honor of the king. The skill of the physician shall lift up his head: and in the sight of the great men he shall be in admiration. The Lord hath created medicines out of the earth; and he that is wise will not abhor them. \* \* Then give place to the physician, for the Lord hath created him: let him not go from thee, for thou hast need of him. There is a time, when in their hands there is good success." And we also read, that one of the chosen twelve was *Luke, the beloved physician*.

If we were placed in this world, with all its products as ministers to our wants in one form or other, then there is a solemn necessity for us to cultivate an acquaintance with nature, so that we may know the extent of our power, and use it with thankfulness to the Being from whom it has come. This necessity becomes more and more pressing as knowledge increases in the earth. A much less excuse would have justified a man for neglecting it years ago than now. If the fear of the Lord is the beginning of true knowledge, it is evidently not intended that we should avoid acquainting ourselves with those facts which will enable us all the more to appreciate His wonderful power.

When sickness and suffering result from what is generally called accident, we are most often totally unable to account for them. The world is accustomed to associate the word accident with the idea of chance or blind fate. But wherever fatality exists, there also exists denial of the existence of a Divine Providence. The Christian can believe that his God, "behind a frowning providence, hides a smiling face." With Job, he can say, "Though He slay me, yet I will trust in Him." When losses of property and substance are conjoined with the death of all that is near and dear, he can bless the Lord, and piously exclaim, "The Lord gave, and the Lord hath taken away."

But disease is often also the result of wicked conduct or willful violation of the laws of health. Here we are enabled to detect the relation of effect to cause, at times, with wonderful accuracy; and it is well it is so, since mere considerations as to the consequences of a wicked career, or of carelessness as to health, may sometimes produce a reformation. If we see a long continued career of intemperance terminating in an enfeebled body, a shattered nervous system, and a brutalization of the finer faculties of man, we do not hesitate to attribute these to it as the cause. Or when the terrors of an attack of *delirium tremens* present themselves—when horrible shapes and forms are tormenting the poor sufferer with terrors more awful than those which the earth in reality can afford—when helpless and hopeless, he seems as if undergoing the torments of the damned even while on earth, and friends fly his bedside as though escaping from a loathsome object, here we have no difficulty in pointing out the exact cause and origin of all this array of frightful symptoms. When the glutton complains of the effects of a confirmed dyspepsia, the student of oppressive palpitations of the heart, or an unsettling of the nervous system—when the slave of passion or lust shows his body all hideous and loathsome with ulcers and disease, we have no hesitation in pointing out certain violations of the laws of God, as the direct and immediate causes of these effects. Our judgment is not at fault un-

der such circumstances. There are, however, other cases, where we can find no assignable cause for the origin of the disease, and it is irreverent to declare that there must have been some sin for which God has sent the disease. It is then not reasonable to conclude that disease is the punishment for sin. Are not the good often stretched upon beds of sickness—for days, weeks, months and years the subjects of anguish and pain? The little infant, before its reasoning faculties have fitted it for indulgence in sin and its fruits, endures pain, spends sleepless nights, seems destined to undergo, with inevitable certainty, a fixed course of diseases, which the physician finds often are beyond the power of his science. First comes the nervous and febrile sufferings consequent upon teething, then whooping cough and measles, chicken-pox and scarlet-fever, mumps and diseases incident upon hot weather and foul air. Surely these can not be sent as *punishments*, and, if we cannot see their necessity, it behooves us reverently to acknowledge our ignorance. A man's knowledge is none the less respected because he confesses that of which he is ignorant.

While, however, we dare not look upon all disease as sent for punishment, we may look upon it as intended sometimes for correction. The chastening influences of sickness have proven blessed, beyond the power of words to express, to many a man's soul; and the sick bed has become thus a dear place to memory, as by its influence and admonitions the wanderer has been made to see his error and has obtained that strength and courage and knowledge which enable him to retrace his steps, and begin his career of life, as it were, anew.

The Christian has learned to kiss the rod, however severe may be the blow which it has given him. In any view, we are safe to conclude that sickness is *for the glory of God*. While we are commanded to glorify God in our body, it is not stated that such an end can only be attained in health, but it may also be reached when the whole system is racked with disease. When the latter is not the result of any misconduct on our part, there is great room for doing good,

even through the submissive spirit with which it is endured. Who has not felt, as he left the bed side of an humble, patient Christian soul, that its gentleness and endurance most beautifully illustrated the strength of the Christian's hopes, and the strength of that foundation on which all these hopes were placed. The gold that is tried in the fire, that is rubbed by the burnisher's hand, only comes forth the more brilliant for the treatment it has received. It is purified from the dross, and is more precious for the separation. The corrections of the divine hand are extended in mercy even to the erring and sinful, and are hardly to be considered as the evidences of an angry God.

In another point of view, disease is preservative. There is something foreign to the human system, latent in its inmost recesses, which would work its entire destruction, did not the preservative effects of disease remove the peccant substance from the system. Medicine furnishes us with a host of illustrations of this fact, and the main use of its armament of remedies is not so much to cure disease, as to aid nature in her efforts to throw off morbid matter. It is nature that cures diseases, medicines only aid her efforts, give power where she is almost powerless, strength where weakness prevails, and the gentle stimulus to functions that when fully aroused, will drive the intruder from its lurking place. A strong proof of design is thus furnished from the history of disease. Duncan has illustrated this admirably :\* "Let us for a moment suppose, that in exploring some remote and uninhabited quarter of the globe, we were unexpectedly to come upon the remains of some gorgeous temple, which displayed the marks of great beauty in its original formation, but which had been levelled with the ground shortly after its completion—not by the action of the elements on its mouldering materials, nor by the ruthless hand of violence, but by a person of equal skill, with its original architect, as evidenced by the care and attention bestowed in the position of the prostrate portions—

\* *God in Disease*, 21.



would not the attentive observer be irresistibly led to the conclusion, that some circumstance having occurred to render the continuance of the edifice in the locality originally selected inexpedient, the owner of the building, or perhaps the architect himself, enamoured of his work, and unwilling that it should be destroyed, had superintended the process of taking it down, with the intention of rearing it again in a new and more permanent position." Thus is it in disease. The same wonderful adaptation of means to ends pervades the human body in disease or in health. Although the vital actions may be broken up or suspended in some organs, yet those which take their place show the same wonderful evidences of design throughout their every portion. When inflammation attacks an organ, the blood vessels show themselves fully prepared to meet the emergency, and all morbid affections are but illustrations of the same result. The hand of God is seen in the history of disease full as well as when the glow of health mantles the cheek, and the blood courses gaily through its cunningly devised channels, visiting all parts of the body and bearing life to them all.

In another point of view, however, disease is often a blessing. It tries friendships, and shows when and where they may be trusted. The sunshine friends, those butterflies of formality and fashion, flee from the sick bed. Those who had fawned upon us, flattered our pride and taken advantage of our weakness, no longer are found by our sides. It is an awful thing for the weak and insincere to be by the bedside of suffering humanity; hypocrisy there cannot feign an interest which it does not feel. Hence we do not find many left to minister to our wants, of those who had pledged true friendship and had prated to us of unending affection. The touch-stone of affliction has been applied, and a base alloy, with a poor film of gilding has been found, instead of the true metal which the external appearance had indicated. Those who are true and reliable, cling to us all the closer for our sufferings. The sympathizing breast opens up all its sympathies in such a trial, and shows



how reliable all its pretensions have been. Affliction is, indeed, the grand test for the friendships of this world. Those who are proven by it should be prized as above all price.

But if all friends desert us at such a time, even this itself may be, to the truly devout, a blessing, assuring them there is no love on earth equal to that which Christ himself manifests toward his suffering members. Under such circumstances, it is the rock of ages which becomes the only reliable resting-place for our hopes and expectations of succor. The Christian is drawn nearer and closer to his Saviour, and feels that from Him alone can help in time of need be expected. His faith becomes stronger, and he draws comfort from Christ as from a well of living waters.

Ordinarily, we look upon the sensation of pain as an evil, but physiology shows us, that in this we are mistaken. One of the great blessings to man is the fact that we can feel pain. It is a protection to our bodies, as it bids us attend to that which may do irremediable injury. In a state of health, man is not conscious of the existence of any special organs within his body. It is only when disease attacks the latter, that he begins to be aware of their presence, or to know that he has such organs as the stomach, liver, lungs or heart. The sensation of pain directs his attention to the seat of the disease, and enables him to reason as to the correct remedy.

The sensation of pain is dependent upon the nervous system. Where nerves do not exist, there no injury would produce pain. The nails may be pared and the hair cut without the sensation of pain. Its distribution is then to parts where its presence would be required for protection, and nowhere else. Thus the skin, which covers the whole external surface of the body, is largely endowed with nerves of sensation, not universally even distributed over it. The thick covering of the heel has different sensibility from that of the fingers. If the sensibility were great in the former, every step taken would be agony to the human frame; were it small in the latter, then the great utility of the

sense of tact would be destroyed. The common idea, that bones are exceedingly sensitive, and that the marrow is peculiarly so, has its erroneousness demonstrated whenever the surgeon is called on to remove a limb. He knows that the first sweep of the knife, with which he severs the skin, produces pain beyond all other portions of the operation, that the incision of muscle and the sawing of bone will be as nothing to it. The great seat of sensation is the skin, because those substances must come into contact with it, which would be of injury to the body.

The reviewer of "Rowell's essay on the beneficent distribution of the sense of pain," in the *London Quarterly*, says: "Without pain, we could not proportion our actions to the strength of our frame, or our exertions to its powers of endurance. In the impetuosity of youth, we should strike blows that would crush our hands and break our arms; we should take leaps that would dislocate our limbs; and no longer taught by fatigue that the muscles needed repose, we should continue our sports and our walking tours till we had worn out the living tissue with the same unconsciousness that we now wear out our coats and our shoes."

Had we space, we might show how the sensation of pain is sometimes wonderfully acute, in some parts of the vital structure, where ordinarily no nervous sensibility appears present; and again, how it is deadened and quieted. A mere reference to the frequent cessation of pain, as the moment of final dissolution arrives, is all that can be allowed us. It is a common occurrence in many diseases, that the sensation of pain entirely disappears just before death. It has sounded the alarm from the first inception of the disease—has reported accurately the extent of the injury, so long as hope remained that nature, with the assistance of medicine, could remove it. But all its alarms have proven ineffectual, the citadel of life cannot hold out any longer against the violent attacks of disease. It must surrender; nothing in the world is to be gained by continued reports of danger. The end is at hand, and is inevitable. The

sensation of pain ceases, and what a blessing that the last moments on earth can be spent with an unclouded mind—that the soul can make its peace with its God, throw off all its inimical feelings for the world, and with a quiet calm close its eyes upon the fading beauties of this life, to open upon those of another which shall be unfading and eternal. The waters of death are sometimes very dark and dreary, and the good Christian is almost forced to cry out: "Father, if thou be willing, remove this cup from me," but in the greater number of cases, the bodily anguish disappears, and the spirit longs to attain its rest where God has prepared eternal freedom from pain and suffering. Death, then, to the good man, illustrates the divine beneficence, as exhibited in the laws which govern the human body.

If the view we have taken of our subject is correct, and not one of mere fancy, it is easy to perceive that the errors which pervade general belief are by no means small or unimportant. The human body cannot be a something to be despised by man. It was made as the crowning act of God's creation; as though, through him, as the grand exponent of nature, the works of God might find a fitting agent to pour back, in articulate words, never ceasing hymns of praise and honor. The primal pair—

Godlike erect, with native honor clad  
In naked majesty, seem'd lords of all,  
And worthy seem'd: for in their looks divine  
The image of their glorious Maker shone,  
Truth, wisdom, sanctitude severe and pure,  
Severe, but in true filial freedom plac'd,  
Whence true authority in men: though both  
Not equal, as their sex not equal, seem'd;  
For contemplation he and valor form'd,  
For softness she and sweet attractive grace;  
He for God only, she for God in him.

\* \* \* \* \*  
Adam, the goodliest man of men since born  
His sons, the fairest of her daughters Eve."

The soul and body were then, as with all their descendants, inseparably yoked together, during this earthly life, and after a short separation, produced by death, will again be united nevermore to be sundered. Whatever joys hea-

ven may have in store for the soul will be enjoyed by the body; whatever sorrows and torments the gloomy regions of hell may have reserved for the soul, those also will the body suffer. Both must either reign in triumph, or both suffer eternal despair. There is no prospect of a divorce of the two. The salvation which was brought to man, was not only one affecting the soul, but the body also.

And in addition to all that has been said on this subject, one other consideration may yet be mentioned as justifying all we have claimed in the way of respect for the human body. Christ Himself, before leaving his disciples, instituted the solemn Eucharistic Sacrament, calling the bread and wine, which was employed for this purpose, His body and His blood, and enjoining them to repeat this solemnity in remembrance of Him. And when the Jews, on a previous occasion had cavilled at this saying, that he would give His flesh for the life of the world, His answer was: "Except ye eat of the flesh of the Son of Man, and drink His blood, ye have no life in you." These words, involving as they do the awful mystery of the presence of Christ's real body and blood in the Eucharistic Sacrament, should make those, whose precious privilege it has been to partake of this priceless blessing, duly respect that body which has thus been the recipient of the blessed elements.

We close by another quotation from Dr. Lee: "Unless mankind shall be taught to take a conscientious interest in their bodily welfare, they will hardly be persuaded to feel that concern which they ought, in the health and salvation of their souls. He cannot be expected to aspire after eternal life who has not learned to appreciate the blessing of temporal life." "He that is unfaithful in that which is least, is unfaithful also in much."

Baltimore, Md.

L. H. S.

ART. IV.—AN INTRODUCTION TO THE STUDY OF PHILOSOPHY: WITH AN OUTLINE TREATISE ON LOGIC. By the Rev. E. V. GERHART, D. D. President of Franklin and Marshall College. *I am the truth.*—CHRIST. Philadelphia: Lindsay & Blakiston. 1858.

From its foundation, Marshall College has been distinguished for the earnest and profound attention paid to the science of man, both psychologically and morally considered. In this respect it received, and still bears, the distinct impress of the character of its first President, Dr. Rauch. The success of Dr. Rauch, in transplanting to American soil, and acclimatizing here the choicest fruits of the best German schools of philosophy, as well as in the improvement of the transplantations, by skillfully combining with them everything susceptible and worthy of appropriation, from English systems, excited general admiration. His psychology, though prepared under the immense disadvantages of an attempt to furnish an elementary work, in the most difficult department of science, in a language not only foreign to the author, but exceedingly meagre in its psychological nomenclature, has justly been allowed to constitute an epoch in metaphysics, and this too, more emphatically than can be claimed for any English or American work, in the same branch of study, before or since. We do not say that it called forth as much loud applause as some others, or that its influence has been as frequently and as frankly acknowledged. Many considerations have probably prevented this being done. It is a sad but undeniable fact, that even the republic of letters is often degraded by the predominance of petty envies and contemptible jealousies. Dr. Rauch was a German, though a gentleman and a Christian; and how could that class of critics, whose capital stock of criticism and callow wit consists of sweeping denunciations void of reason, and

detractive ridicule void of truth, allow so tempting an opportunity of disposing of their superfluous ware, to pass unimproved? Dr. Rauch was the president of a young and promising institution, which was rapidly taking position abreast of many Colleges much older and more advantageously circumstanced than itself, to say nothing of those it left lagging in the rear; and why, if even nothing could be decorously said in condemnation of his book, why should it behoove rivals to proclaim its real merits, or help it into deserved popularity? Dr. Rauch, finally, was the head of a College which had been reared by the zeal, and which was fostered by the care of the Reformed Church; and why should the leading organs, or prominent worthies of other denominations, make themselves busy-bodies in other men's matters, by holding up a sister Church to public admiration?

Such considerations do not, of course, operate in every breast. There are noble men to be found in all ecclesiastical households, in spite of the untoward influences which may surround and pervade them; men who cannot be bound by the contractions of bigotry, and whose standard of excellency, and rule of commendation, are not partizanship, but merit. And yet the general complaint implied in the statements of the preceding paragraph has only too much ground in fact. Even where moral courage or hardihood is wanting openly or unqualifiedly to denounce a good work, issuing from an envied source, the despicable purpose is often betrayed, to assassinate it secretly, or to hasten its demise by silent neglect.

How many illustrations in-point might be gathered from some of the Reviews and Repertories which have been issued within the last few years! How significant the morale, when long articles are written, for the sake of disposing of vexatiously troublesome arguments, in contemptuous foot-notes of nearly three octavo pages of nonpareil or agate! Were erudition and place never to be secured or held, but in combination with such a spirit, one might almost be tempted to wish that there were no learning, by the successful



acquisition of which jealousies are so frequently kindled, and no dignities, by the conferring of which envy is so often inflamed.

But whether acknowledged or disowned, it is simply a fact, that the Marshall College text-book in Mental Science, has been, from its first issue, exerting a widely spread influence upon this department of study, in American Colleges. Even where it has not been recognized or adopted as a class manual, its materials have, doubtless, in many cases, been appropriated and turned to good practical account. And possibly some who have had no better judgment to pass upon it, than Dr. Johnson passed upon that leg of mutton, which, *after he had devoured it*, he pronounced to be "as bad as bad could be, ill-fed, ill-killed, ill-kept, and ill-dressed," have nevertheless contrived, like Dr. Johnson, to combine assimilation with condemnation, and free use with free abuse.

The high position taken by Marshall College at its start, in metaphysical studies, was fully sustained and very ably developed by the second President, Dr. Nevin, who strengthened the foundations previously laid, and consolidated, beautified and carried forward the superstructure which had been reared thereon. Whilst Dr. Nevin occupied the presidential chair, the department of morals and ethics, we have been repeatedly informed, was most sedulously and successfully cultivated; and frequent regrets have been expressed and continue to be expressed, that he has thus far steadily declined publishing his course of lectures upon this science. This is the more to be deplored, as a satisfactory text-book upon Christian Ethics is one of the greatest educational necessities of our day. For whatever merit may attach to the work of Dr. Wayland, and the more recent "Outlines of Moral Science" by the late Archibald Alexander, D. D., they do not meet, and cannot meet existing and deeply felt wants, upon this most important subject.

From the aim and character of the work announced at the head of this notice, we rejoice to see that Marshall Col-

lege has not sacrificed its high estimate of metaphysical studies by its transplantation to Lancaster, and its union with Franklin College. The old genius still survives and reigns. A Christian philosophy, a philosophy which shall be truly philosophical, and vindicate and authenticate itself as such, by demonstrations of its full harmony with the fundamental facts and principles of the Christian religion — this shall continue to be advocated by the first chair in the College, under its new form and name, as it was so ably and so faithfully done under the old; and this shall continue to give a healthy vitality and a safe impetus to all the other kinds of knowledge acquired. For without having the mind stored with the living principles of a Christian philosophy, the acquisition of learning might make man a capital steamer or balloon, but he would be a steamer without pilot or rudder, and a balloon without an escape-valve or ballast.

Whatever else our Colleges and higher institutions of learning may dispatch in a superficial way, let the *πρωτοστατον*, always be most sedulously cultivated. No branch of the usual course should by any means be underrated or slighted. Each has its proper office, in the educational development of the real scholar; and the course prescribed for each, both as to time and extent, is unquestionably limited enough, unless that for mathematics may be an exception. There is, therefore, no room for curtailment. Were it practicable, indeed, it would be well to devote double the time now allotted to the languages, especially to the philosophy of language, to the natural sciences, to history, and to belles-lettres. In each of these departments a higher standard of scholarship would be desirable, and greater proficiency should be expected, than is commonly demanded or acquired.

But in our American Colleges, we fear, the metaphysical course is apt to be put off, in the majority of cases, with the dullest attentions. The necessary result is, that most of our collegiate graduates know vastly more about mathematical mechanics than metaphysica, and can speak

with far greater familiarity of the laws, the qualities and operations of the outer than of those of the inner *πνεῦμα*. But upon what rational grounds can this be justified? Are the winds of so much more account than the immortal spirit of man, to which the great Creator has made even the mighty blasts of Boreas measurably subservient, that a diploma'd scholar should be expected to know more about Pneumatics, even, than Psychology? Is it more important that a student should be able safely to cross "the Ass' bridge," than know the psychological difference between himself and that despised quadruped—between the attributes and qualities of his intellect and its instinct?

Assuredly, next to theology, the noblest study of man, is intellectual man himself. We believe moreover, that this study, properly guided and prosecuted, would prove the very best discipline for the mind. Logic, at least, as a branch of this department of science, is as exact in its definitions, and requires as thorough abstraction in the solution of its problems, as mathematics, in the modern sense of this term. And if as much attention and time were usually given to metaphysical studies, as are always, in a complete academical course, devoted to mathematics, we feel persuaded that the result would be a vastly greater degree of intellectual, especially ratiocinative, power. But think of all our regular graduates being indiscriminately kept plodding (often in direct opposition to their natural tastes) for eight years, or more, through Algebra, Geometry, the Trigonometries, the Calculi, Mathematical Mechanics, Astronomy, &c., &c., whilst to Intellectual Philosophy and Logic are, as it were, grudgingly allotted the fifth part of the last few terms of the collegiate course!

It is difficult to conceive upon what grounds this very common mistake can be justified. The disciples of the Utilitarian school may, indeed, urge the immense practical uses to which the mathematics can be put, and their indispensableness to the prosecution and perfection of the various branches of material science. But this plea involves a *petitio principii*. Our objection is not that math-

ematics are unimportant, and merit less attention than they usually receive; but that their importance should be magnified above that of other disciplines, which are intrinsically of higher account, and that equally high attainments in them should be demanded indiscriminately of all graduates, to the comparative disparagement or neglect of nobler studies. Let those, who have a calling to those professions which necessarily deal in algebraic equations and trigonometrical problems, obey their excellent vocation to its last solutions. It is no doubt a good work to square triangles, and determine cometic parallaxes. At least we, who have no eye for such abstractions, are willing to walk here by faith in the testimony of others. Doubtless the world is vastly indebted to services thus rendered by patient Euclids and authors of celestial mechaniques. But for their persevering toils, we should be ignorant of the size and weight of the sun and moon, the distances of the nearest fixed stars, the exact hour and duration of periodical eclipses and planetary transits, and other facts of incalculable interest. Let them labor on, and let their thinning ranks be continually supplied with new recruits! But however important such labors, in this view, may be, there is no reason why the complete ground work of them should be laid, without exception, in the mind of every one taking a collegiate course, unless this can be done without prejudice to what we may term more catholic disciplines. The physician, the jurist, the theologian, the ecclesiastic, may most successfully serve their several vocations, without having mastered the higher mathematics. But neither the mathematician, nor they, can claim the possession of the truest knowledge, so long as their own mind continues a sphere unexplored, or only superficially examined.

The deep interest we feel in this subject has, however, led us undesignedly to enlarge upon it, and deviate somewhat from the original purpose of this paper, which was briefly to set forth the merits of Dr. Gerhart's manual. It consists of two distinct and yet intimately connected parts. The first part contains a compendious introduction to the

study of Philosophy, in the higher sense of that term. This, already, serves to indicate the great significance attached to the science, by the author of the work. It is a new feature in English and American text-books, and in our metaphysical course of study. It is one, moreover, which must commend itself to general approval and imitation. There is no chapel in the great cathedral of science which, more than this one, needs and deserves to have a vestibule or porch, in which those seeking admittance may pause reflectingly, and ponder the character of the place they are about to enter, and the nature of the duty in which they are about to engage. Every other branch of study is preceded by a preparatory regimen, peculiar to each; how much more should this be the case with the higher Philosophy. Such an introduction, also, is well calculated to impress the student with a proper sense of the importance of the discipline which is now to engross his attention, and of the superior dignity of the science of man. By mastering the preliminaries unfolded here, under the respective heads of: The Reason, Consciousness, The Nature of Philosophy, A true system of Philosophy, Logic and its Relations, he will gain some intelligent conception of the nature of the work before him, and enter the new field with his eyes open. His curiosity will be awakened, and his ability to gratify that curiosity, by a well digested assimilation of what is offered to it, will be greatly increased. There will then be, not so much of a mechanical cramming of the mind with isolated propositions and dead facts, as of a quick apprehension and appropriation of verities in their true organic relations to each other, as vital parts of a living whole. The student will not merely see, but perceive; not merely remember, but know.

But the "Introduction to Philosophy," besides possessing this interesting peculiarity as such, exhibits a distinguishing characteristic of still greater importance, in the preliminary steps it takes towards the construction of a system of mental science upon the Christological principle. The novelty here does, of course, not consist in an attempt

to make even metaphysics subservient to religion, and especially to the Christian religion. All Christian incumbents of the chairs of mental science in our literary institutions have, undoubtedly, always endeavored to combine lessons of piety, with lectures upon Philosophy; to inculcate, possibly, even Platonism with prayer, and amalgamate what is worse than Platonism, Materialism, with pious monitions. Indeed, many have made their metaphysics unnaturally devout, and rendered the whole subject ridiculous, if not repulsive, by substituting sermons for scientific lectures, and homilies for syllogisms. And the matter has, frequently, in such cases, been no way improved by the obvious incongruity between the learned professor's theology and psychology, the one being, possibly, as orthodox as the canons of Dort, and the other more heathenish than Aristotle.

It is one thing, however, to combine pious cant with a system of philosophy essentially heterogeneous to the Gospel, and quite another to assume the central fact of that Gospel, as the true basis of philosophy, and upon it to construct the entire system. However beautifully, false and fundamentally un-Christian systems, may be decorated with gems borrowed from the casket of divine truth, such systems cannot be thereby authenticated or sanctified. They cannot, even by such pious artifice, be rendered less really pernicious in their permanent educational influence. Bad principles, though arrayed in the most evangelical drapery, retain their poisonous properties, as truly as hemlock in a silver cup. And bad principles, though disseminated as good seed in the name of Gospel truth, will take root according to their own real nature, in the minds of many students, and among them those of more thoughtful habits, and produce their legitimately bad fruits, despite all contrary desires. Nearly all the philosophical and theological troubles of Germany during the last hundred years may be thus accounted for; so may the deism and scepticism of England. Exerescences upon sound principles, produced by the effort of outward foes to secure a nest for their larvae, are far less



to be feared and deprecated, than such radical errors, though these be presented in clusters as enticing to the eye as the grapes of Gomorrah. A tree, healthy at heart and wholesome by nature, will rise superior to such encumbering excrescences, and yield its good fruit in spite of them. Or the worst that can happen to it is its speedy decay, in consequence of the harm externally inflicted. But a tree hurtful by nature, carries in itself the power of perpetuating injurious properties, and of spreading the mischief of which it is a living source; and no skill can change its real character, or prevent its development into pernicious results. Its poison will infect even the best fruits that may be grafted upon it.

The importance, therefore, of having our systems of metaphysics rooted in correct religious principles, and animated and shaped by their plastic power, cannot be overestimated. Every such system must have some basis, some starting point, the influence of which will run through all its ramifications; and which will run the more vitally, the more truly the particular scheme advocated or constructed is an organic system. Now in a general way but three such bases can be conceived of; one that is pure error, one that possesses a mixed character, and finally, the pure truth. The first being essentially and wholly bad, must exhibit its bad character in all the various processes of its development. It can never rise and remain above its level, any more than water. By some extraneous influences, or occasional internal commotions, it may seem at times as though it would break away from its bed, and find a higher channel for itself. But, like the jets of some sulphurous geyser, it will soon sink again, and move on in its old low foul course. All the deductions and applications of such a system will betray their pernicious origin. Whether it beget poets, or painters, chemists, geologists, or astronomers, historians, philologists or theologians, its evil animus, and even its distorted lineaments will cleave to its progeny, like the plague to the leper.

Nor will the operations and results of a system resting

upon a mixed basis be much, if any, less deplorable. The attending symptoms may not be so painful and offensive, but the final issues will usually prove as fatal. Some poisons operate so gently as to conceal their agency in the death they produce; and even the administering of them may be successfully covered by harmless condiments. Poets may sing of the omnipotence of truth, and the certainty of its final victory over error. But we must take heed lest pleasant poetry lull us here into a false security. Its song may be a cheering and trustworthy prophecy; but what ages of dire conflicts have been passed through since its first utterance, and what battles must still be fought before its final fulfilment! And who shall count the myriads of slain with which the various fields of strife shall till then be covered? It should never be forgotten that in the case of all such mixed systems, the constituent truth and error of them are not the only factors. The arena of their conflict with each other—the human reason—becomes an active partizan in their antagonisms. It mattered not to Marathon, whether the Persians or the Grecians, Mardonius or Miltiades, triumphed. But in the struggle between Christ and Belial, on the living field of humanity, humanity itself rises up and enters into the conflict. It cannot remain neutral; its own mental and moral powers are the agents in the warfare. And its choice of parties will be determined by its natural predilections—these again by the ground law of its life. But this law, in fallen and depraved man, is sin. If, therefore, the reason of the natural and unrenewed man becomes the field of this conflict between the elements of a mixed system of philosophy, his proclivity to the error of that system will soon show itself, the error will gain the preponderance, and, if no special intervening grace prevent, truth, unwilling to be subservient, will flee and leave the sole sway to error. The light will endure no such subordinate fellowship with darkness.

The only safe alternative, therefore, is to make pure truth, wherever it may be obtained, the root and ground work of philosophy. The system must grow out of truth as the tree out of its germ; or as a branch out of some pa-

rent trunk. The truth must make the philosophy, not philosophy the truth. Philosophy is worthy of our favor and confidence only as it is true; the truth claims and merits our regard and our faith for its own sake. Indeed, philosophy is living and organic, in the highest sense, only as it is the product and development of truth under this form. It is this element alone which gives it a positive, and therefore a permanent and enduring existence; which knits its parts and joints compactly together, so that it can endure the day of trial. Error is a lie, a negation, a *no-thing*, a dark shadow of the truth, and can, therefore, never furnish a lasting bond of being to any system. Error, joined with truth, is like making a chain with alternate clay and iron links. What can be bound together with such a chain? We must either take the truth alone, or find ourselves stultified in the end with all our finely wrought philosophies.

Let no one, therefore, be deceived by specious protestations of philosophers or philosophies, to the intent that they are neutral, and therefore harmless, in regard to religion; that they start from principles which are indifferent alike to all theosophies, and therefore equally impartial to all. The very ignoring of all such fundamental relationships is a fraud, and assumes an impossibility. Earth has never seen such a monstrosity as this would be. And until children can be begotten without parental, or special divine agencies; until trees and plants can grow outside of all connection with their germs or their species, we shall never see systems of philosophy which will not be either false, or mixed, or true, according to the nature of their original source.

Now "a true system of philosophy depends upon a correct theology. The reason must know God before, properly speaking, it can know itself or the outer world scientifically. If it does not know God, or has a false idea of God, it cannot know itself truly, nor can it form a correct conception of its relative position. A false system of philosophy follows as a necessary consequence (see "Introduction, &c.," p. 94). The correctness of this position should be so obvious as to require no proof. It is continually assumed

and acted upon in the study of other sciences, and why should it be disputed or rejected in its application to the science of man? Until the universal law of gravitation was discovered and demonstrated, astronomy, with all its bright suns and planets and galaxies, stumbled like a man groping in the dark. But this point gained, astrologers became astronomers, and admiring star-gazers filled the minds of their fellow-men with admiration, by their scientific exhibition of the harmonies of the sphere. The mystery hidden from ages was revealed, and problems which had utterly perplexed sages of other times, were solved in a day. Then it became manifest why systems of astronomy previously constructed (for men would build such systems, however miserable the foundation on which they rested, and men believed them correct too, notwithstanding their gross absurdities) abounded in contradictions, and were constantly jarring against facts. They ignored, because they were ignorant of, the workings of the great centralizing law of the material universe. This error discovered and corrected, the path of the science became plain. Hosts of other errors fell with it, and in their stead sprang up a unique harmonious system, whose future history will, like that of truth itself, be development, not change. (See "Introduction, &c.," p. 93, 94).

But the great fact, of which this is only an analogy, is found within the limits of the science of rational man. Human minds have their true point of departure and their actual centre of revolution in God, more intimately and really than the planets of our system theirs in the sun, or than the system of all systems its centre in the Pleiades. We are the *offspring* of God, and our living dependent relation to Him has not been so wholly broken off, but that in Him we still live and move, and have our being.

"The soul that rises with us, our life's star,  
Hath had elsewhere its setting,  
And cometh from afar;  
Not in entire forgetfulness,  
Nor yet in utter nakedness,  
But trailing clouds of glory do we come  
From God who is our home."

All correct self-knowledge, therefore, must start from this grand fact. As the reason can no more shake off its dependent relation to God, the Father of all spirits, than the Earth or Jupiter can rid themselves of the power of that law which makes them gravitate towards the sun, or the sun and its attendant spheres throw off the invisible bonds which fasten them to Alcyone, it follows that the only point of observation from which that reason can be seen in its true nature, is the position already indicated. But there is only one correct system of theology, namely: that which is based upon the incarnation of the Son of God. Thus, then, as Christ incarnate is the starting point and central fact of the true history of the world, we must most emphatically make it the basis and supporting centre of the true philosophy of man.

And this is the ground work of the psychology to which the first part of the Manual before us, proposes to introduce the earnest inquiring student. The attempt to construct an entire system upon this basis, may be deemed by some an experiment. But it is a noble experiment, and reflects high credit upon the author. Of the ultimate success of this theory, there can be no doubt. It must be true. Even though Dr. Gerhart should fail to elaborate it consistently, and triumphantly to sustain it, other advocates will arise to carry on what has thus been commenced, until the cap-stone of the building shall be laid amid shouting and joy. Then it shall be seen that history, philosophy, and theology, like the trine nature of man himself—his body, soul and spirit—are one. They will find their unity in the Incarnate truth. The true nature of man will be discovered in Christ, who is very *man*. In him will be seen both the ground and the perfect ideal of humanity. And the true relation of the reason to the outer world will be discovered in Christ, who is the organic union of God and man. The person of Christ will be seen as the concrete resolution of all the fundamental problems in philosophy—the highest revelation of God—of man, of the world, and of their necessary reciprocal relations. He, therefore, will furnish

the solution of the broadest and most comprehensive problem, and must be the ultimate principle upon which alone every other problem in history, theology or philosophy, will be finally solved. (See "Introduction, &c.," p. 139.)

Of the application of the principles laid down in the first four chapters of Dr. Gerh rt's Manual to Logic, and of the "Outline treatise on Logic" itself, we have not time to take any extended notice. The relations subsisting between Logic and Philosophy, as well as the other sciences, and the general nature of Logic itself, are well set forth in Chapter V., including §§ 39-50. No abstract that could be given of the contents of these pages would convey a just impression of their character, or do justice to the matters treated of. We must refer the reader to the book itself.

The second main part of the book before us is "An Outline Treatise of Logic. From the German of Dr. Joseph Beck," of Stuttgart. Its chief excellence consists in a characteristic which should distinguish every work of the kind: it is truly logical. The structure of the Treatise is, therefore, a practical illustration of the science exhibited. This, unfortunately, is more than can be said of every Manual of Logic which has hitherto appeared. And this peculiar merit of the present work will the more clearly appear, the more closely it is examined.

The conciseness of the Manual also commends it to favor. Whilst nothing is omitted which should be found in a text-book, there are no labor-saving redundancies for lazy professors. In this view of the book, we would honestly caution all phlegmatic incumbents of logical chairs (pity there should be chairs on a professor's rostrum) against its introduction. It will be likely to prove a distressing thorn in his easy flesh, and a disturbing fire in his oily bones, which will sadly unsettle his *vis inertiae*. But to the instructor who understands the nature and object of his office, and who takes pleasure in his work in proportion as it demands his liveliest energies, the Outline Treatise before us will be a favorite Manual.

Of the mechanical execution of the work, it is sufficient



to say that it is done in the best style of Lindsay and Blakiston, and leaves nothing to be desired either in regard to paper, type or general finish. And we only hope that it is the first of a complete series of philosophical works from the same pen and the same press.

Philadelphia, Pa.

J. H. A. B.

ART. V.—THE OFFICE OF BISHOP.

Among the several great and leading ideas running through the Old and New Testaments, that of the kingdom of God is certainly as prominent as any other. This kingdom has been the centre of all true power in the world's history from the earliest ages, the great pioneer of civilization, the source of true science and learning, and the only sphere of divine grace and salvation. Yet its true nature has fully come to light only in the character of its great King, Jesus Christ, God's only begotten Son. Before this, the strong tendency was ever at hand, as it has been even since in many directions, to lose sight of its spiritual and supernatural character, and to regard it as one of the more elevated and noble forms of human thought and effort. Thought fully organized under the first dispensation, and containing a grand ceremonial and types which were evidently of divine mould, yet, because it was inwoven with man's ordinary life and the civil polity on the one hand, and on the other, was destitute of its actual life and substance, as this was afterwards reached in its own proper development, it never stood forth in its wholly divine nature and its true supernatural glory. This has appeared only as it moved forward in the great current of history, and approximated the fulness of time; only as it saw

itself in Christ; only as He entered it and filled it with substantial contents, making it to be in reality, henceforth and forever, "His Body, the fulness of Him that filleth all in all." At this point the twilight vanished and the true day dawned; the type and shadow of heavenly things disappeared, and the glorious substance itself took their place; and while men were constrained deeply to feel its great power, they no less clearly discerned its divine origin and heavenly nature: they saw that the kingdom of heaven had, by the divine law of expansion, really reached down to earth.

To teach and illustrate the nature of this kingdom, its rich resources and heavenly powers, was the prime object of Christ as the great prophet sent of God. We see this especially in his parables, which nearly all begin with the words, "*The kingdom of heaven is-like unto.*" Whether He uses the figure of the seed, of leaven, of a treasure in a field, of a merchantman seeking goodly pearls, or of a great net cast into the sea catching in its ample folds every variety of fish, in each and every case the great design is to illustrate the nature of this spiritual kingdom. All nature is thus brought into service and constituted one grand parable, with a view to set forth, in a clear way, the varied aspects, excellencies and glories of this higher world.

There are other great kingdoms, such as the mineral, the animal and the human, but the kingdom of God is prior to, and wider, deeper and more enduring than all these. It is the real basis of all these, their moulding type and their true consummation; and all these simply natural kingdoms are true to themselves only in so far as they freely take up its life and represent its glory. The kingdom of God, though different from the world, is not on this account separated from it. It is, indeed, the supernatural, but the supernatural in the natural, the spiritual in the carnal, the heavenly in the earthly; and is designed, like the principle of leaven in meal, to pervade and transform all the powers of nature, until old things shall pass away and all things become new, until there shall be

a new heavens and a new earth, to be occupied by the saints of the Most High, all permeated and governed by the law of righteousness.

Each of the great kingdoms, of which we have any knowledge, is pervaded by a life peculiar to itself, by which it is not only organized and governed, but enabled also, in a perfectly free and harmonious way, to accomplish its own peculiar ends. We see this plainly in the kingdom of nature, where we find life in its lowest form spreading throughout every part of this great organism, enabling each part continually to reproduce itself and thus meet and fulfil its own purpose. This is so also in the animal kingdom, where, in connection with the principle of life, we discover the presence of instinct. This is a higher stage of the same principle. It involves the power of self-action and freedom to a certain extent, but still, under a dark and wholly natural form. The same is true, but in a much higher sense, in the human kingdom. Here also is life, life connected with instinct; but, high above all this, is the Godlike principle of reason. Man knows himself in his distinction from and connection with the race, with the world beneath him, and the world above him. He is not only intelligent, but also free; and not only free, but also moral, and hence morally accountable. These principles, connected with that of life, forming the basis on which the human kingdom is organized, give to it a much higher and nobler character than the two lower possess. But higher and nobler still is the kingdom of God. This kingdom is not to be regarded as coming to the human kingdom entirely from abroad, and as being composed of elements and powers wholly foreign to those comprehended in the lower kingdoms. The human kingdom is constituted partly from the earth, the kingdom below it, and partly from the kingdom above it; for God made man of the earth, and breathed into him the breath of life. So, also, is the kingdom of God both human and divine; it comes in and through the human kingdom in the person of Jesus Christ, who is neither wholly divine, nor yet wholly human, but

human and divine. The principle of its organization is the Divine Logos, through the incarnation on the one hand, and the Revelation of God, through inspiration, on the other. Whilst it is, therefore, *His Body*, the fulness of Him that filleth all in all, it is also *the ground and pillar of the Truth*, the union of two dispensations, the perpetual bearer of divine life, light and grace for the world under all its other forms. "For in Him" (who now is in His Church) "was *life*, and the life became the *light* of men." This kingdom, linking itself thus vitally with all the lower kingdoms, or rather growing up through them in a truly organic way, bearing within it all the essential elements of human as well as divine life, is designed to raise, complete and sanctify the lower; to connect them with their proper ultimate end, and to communicate to each, in its own measure, the power of attaining this end. Hence the force of the remark made above, that each of these lower kingdoms is true to itself only as it looks to the higher, and all are true to themselves only as they freely take up the life and represent the glory of this highest kingdom, the absolute kingdom of God. Many and daring, indeed, have been the efforts on the part of the unsanctified reason, to separate God, and even the idea of God, from the handiworks which He has framed and continually upholds. "Irreligion has labored in all the branches of science, in the vain hope that the heavens would cease to relate the glories of God, that the earth would disown Him who laid its foundations, and that all nature would give testimony against the Lord who gave it existence and life." But what has all this accomplished! Faithfulness has still continued to characterize the heavens and the earth; and every day, uttering its speech, discovers new confirmations of the fact, that the sciences of every kind find their only foundation in the divinity which permeates nature, and can be developed only as they are true to this normal spiritual life.

The kingdom of God is a fact in the history of the world, subsisting by its own inherent power, independent of all other kingdoms; but other kingdoms are not, in the same

way, independent of it. The spirit can subsist without the body, but the body has no such power independently of the spirit. Without the presence of God's kingdom in and through the kingdoms of the world, as the soul is in and through the body, they must all instantly perish. All life is dependent upon the divine, as this is made to reach earth, in a real way, in the person of Jesus Christ; but the divine is dependent upon nothing beyond itself. The plant, the animal and man, all rest in Christ, and can have no life separated wholly from Him. The very idea of destruction is just such absolute divorce, or sundering from the divine and self-subsisting. Man could not even live in this world without the influence of this heavenly kingdom, much less could he attain to the true end of life, and live happily in the world to come, without an actual submission to it, and a real Christian life in it. For just as the plant cannot grow except it be planted in the ground, just as the animal cannot live outside of and beyond the animal kingdom, and just as man cannot reach the end of his natural life independently of the human race, of which he is an organic part, so neither can he reach the higher destination of his spiritual and immortal nature, unless he become vitally incorporated into and pervaded by the kingdom of divine life and grace.

Now this union with the kingdom of God, so essential to the true condition of man, and through him, to all forms of life and organizations below him, is effected through the ordinances which it carries in its own constitution, for this specific purpose. Holy baptism is the door through which the individual passes really into it, and it into the individual. By water and the Spirit, we are born into the kingdom of God. John 3:5, 6. Not by water itself, not by the Spirit itself, but by water and the Spirit, which are mysteriously united in baptism, and essential to constitute baptism. This is our planting into a heavenly soil, our engrafting into the true vine, our new birth in the kingdom of God. And just as the natural child receives its birth, and grows in the constitution of the natural family, and not outside of it, so do we spiritually in this heavenly family. We are nourished

continually through the Holy Supper, the preaching of the Word and the other means of grace. Thus we are represented as going forward in the way of growth, like the child in the natural family, until we shall reach the stature of the perfect man in Christ Jesus.

Now all this is necessary as preceding our proper subject, as the foundation precedes the building, or life, light, if we would come to the true conception of it. For unless there be a real spiritual kingdom, fully and perfectly organized in its own nature, bearing in it real heavenly powers, stretching beyond the individual as such, with a design to come into vital contact with the world, and prepare men for the world to come, there can be no room properly either for *offices* or *officers*; for both these are relative terms, and are designed to represent power and authority lying back of them. If the kingdom of God in the world be regarded as a mere fancy or abstraction, or as an unorganized spiritual influence even, there can, of course, be no room for the idea of office or officer of any kind. There can be no basis of office in a cloud. To look upon the kingdom of God in this light, is the strong tendency of Puritanism throughout. It always divides the Church into two great sections, and calls them the visible and the invisible. As there is no necessary connection between the two in the distinction itself, so neither is there any in this general habit of thought and feeling. The invisible may be separated altogether from the visible, and the former regarded as being in heaven, and the latter only on earth. Such a distinction not only very plainly destroys all real ground of spiritual office, but also the very idea of the Church itself. For what is the visible, when the invisible is thus abstractedly sundered from it? What can its sacraments and offices mean? It is like the human body deserted by the soul—a corpse. Or the invisible may be regarded as being in the world, but not necessarily connected with the visible. This helps the case very little, for then it is not organized, nor can it be; and in this unorganized state there can be no basis really either for sacraments or officers. The visible Church, in this form, is hu-



man, and nothing more, and we cannot wonder at the denial of sacramental grace, &c. The only wonder is, that any should feel themselves obligated to enter it at all with a view to cultivate Christian character and a meetness for heaven. Quakerism is the ultimate result, practically, of this habit of thought; and here the very effort is to ignore all visible organization, as far as this may be possible, and to deny visible offices and officers altogether. Everything here is spirit, which comes really into contact with no sort of outward form. This at least has the merit of consistency, for when the spiritual, corresponding to the invisible, is alone regarded as the real, and when this is looked upon by the eye of the mind, as being entirely sundered from the visible and the tangible, what meaning can there be in an outward organization? What force can there be in visible sacraments? or what real basis can be found existing for a living, visible officer? Those who believe in this abstract division of the Church into the visible and invisible, without any kind of bond holding the one to the other, and still persist in maintaining the sacraments, officers, &c., convict themselves at once of the most absurd contradiction. Why adhere to these dead forms at all? There can be no reason arising from the forms themselves, and all the reason that can be assigned, of any character, is the command of God. God has so ordered; ordered, that is, a form without any reason! Sacraments and officers, in this sense, are like dead, sapless branches on the living tree, from which you expect no green leaf, beautiful bud or delicious fruit. To attend upon *such* forms, is formalism indeed! Quakerism, however, has been a complete failure, and Puritanism generally, just in proportion as it develops its own peculiar life and becomes practically consistent, will lose vitality, and fail, to an equal degree, to meet and satisfy the healthy faith and real wants of men. Its ghastly visage can only frighten and repel; it can never draw men permanently to its cold heart, or hold them by its skeleton arms.

All this is simply unnatural. The invisible was not thus sundered from the visible in the person of Jesus Christ.

"He that hath seen me, hath seen the Father." The divine and human natures, without mixture, were one in Christ. Nor are Christians thus separated from their glorious Head. They are bone of His bone, and flesh of His flesh; they are branches in Him as the living vine, and in their persons the visible and the invisible become one. The soul and body are not thus isolated in the living man. He is neither a ghost on the one hand, nor a corpse on the other, but a living union of soul and body. If the soul is to accomplish its legitimate functions in life, it must have a *bona fide* body; it must have feet to walk, hands to handle, eyes to see, ears to hear, and a mouth to speak; and these organs, on the other hand, to be real, and thus truly to accomplish their purposes, must be in living union with the soul. And if analogy is to have any weight, we can very easily perceive how, if the Church is to be a real spiritual existence, the visible and the invisible must be one. Otherwise, there can be no sacraments; for the Spirit alone does not constitute baptism, but Spirit and water; and the thing signified in the Eucharist does not make the Lord's Supper, but this in living connection with bread and wine. (St. John, 6: 53-56.) This real union of the divine and human in the Church, is the only true basis of the officer in her bosom. He is not thus a dead branch on a dead tree, nor yet a dead branch on a living tree, but a living branch, bearing in him visibly as well as invisibly, the life of the living vine. The power and authority which he is ordained to wield and represent, he really does wield and represent, because the visible and the invisible are one. In Plato's *ideal Republic*, there can be no such thing as officer in the *real* sense of the word; but in a real state, you have a real office and a real incumbent in the office. Such is the Church of Him who filleth all in all.

If such now be the realness of the kingdom of God, if all are in it actually who have been baptized and confirmed, what, many ask, will become of those who resist its grace and boldly practice sin? This has been the great difficulty to hundreds of minds; and no doubt it was in view of this

difficulty, or difficulties similar to this, that the distinction has been made, separating the visible from the invisible. It is a very easy matter, standing on this distinction, to answer the question, and say, such persons are in the visible, but not in the invisible Church. But this answer opens another difficulty far worse than the first. It destroys, not only these persons, but all professing Christians, because it destroys the Church itself, which is the only practical means of salvation, and turns the whole heavenly significance of the sacraments into the veriest mockery and sham. Such an answer to the difficulty is fatal. And where is the necessity of it? Why may not such ungodly persons die in the Church as well as out of it? Judas died an apostate apostle, and went to *his own place*. Plants die while *in the ground*, as well as when they are rooted out. The tares and wheat grew from the same soil, and by the Saviour it was directed that they should be permitted to remain together until the harvest. And is the act of communing on the part of such unworthy persons an indifferent act? Has such act no significance so far as they themselves are concerned? If they stood only in the visible Church, and the invisible were separated from it, as is pretended, then, of course, their act could have no moral character, for they could not, in this case, come near the spiritual: none, at least, so far as the sacrament itself would be concerned. But is this the way in which the Scriptures speak of the act, its meaning and consequences? Listen to their voice: "He that eateth and drinketh unworthily, eateth and drinketh damnation" (*κρίμα*, a judgment, a sentence, a condemnation) "to himself, not discerning the Lord's body." (1 Corinthians, 11: 29.) But the effect is physical as well as moral, thus showing, not only that the Sacrament is real even to the unworthy, but also real for soul and body. "For this cause many are weak and sickly among you, and many sleep." (v. 30). And all this only illustrates the general teaching of Scripture: That the means of grace become one of two things to all—either a "savor of life unto life, or of death unto death." To account, then, for the

présence of wicked persons in the Church of Jesus Christ, and to prepare the way for the proper conviction that they will fall short of the glory of God and lose their souls, it is not necessary to sunder the Church, as it is the custom on the part of many to do, and thus destroy its realness, but simply to say that, like the plant in the earth, though really planted, they die; and the dreadful aggravation of their doom in the world to come (going to their own place), only confirms the reality of the Church for them, as well as the good, from which they have fallen.

The Church is real, because it is the vital union always of the visible and invisible—the body of Christ, the heavenly in the earthly; and this reality is the only basis of office, and the reason why he who fills it is a real *bona fide* officer, bearing in himself, and representing a power above and beyond himself.

The Son of God, rising up in our nature as the Mighty King in this great kingdom, boldly proclaimed Himself as the anointed of the Father to an office involving a three-fold function: that of Prophet to instruct, Priest to offer sacrifice, and King to govern; and in His last address to His disciples, He said, conferring this same official character upon them: "All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and lo! I am with you alway, even unto the end of the world." (Matthew 28: 18, 19, 20.) This constitutes the second grand anointing, by which men, connected with Him and receiving His life, became officially related to the great powers in His kingdom, and qualified to act really in the same glorious functions that inhered in His being. They, too, are anointed to teach: that is, to be prophets; to baptize: that is, to be priests and apply His sacrifice; to secure obedience to His commands: that is, to be kings; and standing in this kingdom, and acting in His name and by His authority, He solemnly engages to be with them alway, even to the end of time.

This is the office, involving a three-fold function, which has descended in all its original integrity and realness to every regularly ordained minister of Jesus Christ, and by its own terms it can never fail to point out definitely to each the respective spheres in which he is called to move and act. In the pulpit and catechetical class, he is a preacher and catechist; at the altar, he is a priest; and among his people, he is a king or pastor, guiding and governing by the principles of wisdom, meekness, gentleness and love. All these functions are centred in, and represented by the bishop. This, properly, is the office of bishop.

The term bishop occurs in three distinctive passages of Scripture. Acts 20: 28: "Take heed, therefore, unto yourselves, and to all the flock over which the Holy Ghost hath made you *overseers* (ἐπισκοπους) to feed the Church of God, which he hath purchased with His own blood." Philip. 1: 1: "Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops (ἐπισκοποις) and deacons." Titus 1: 7: "For a bishop (ἐπισκοπον) must be blameless, as the steward of God; not self-willed, not given to wine, no striker, not given to filthy lucre." The office of bishop (ἐπί τις ἐπισκοπῆς ὁρῶμεν) is referred to in 1 Timothy, 3: 1.; and his character and duties are described at length, from the 2nd to the 8th verses inclusive.

The primary meaning of the word bishop—ἐπίσκοπος—derived from the verb ἐπισκοπεῖν, is one who oversees, an overseer, and in this form the word has been translated in the English Bible, as we have already seen—Acts 20: 28. This word is comprehensive in meaning, and no doubt includes all the minute or particular acts or duties which would naturally fall under or within such general oversight. That he was the supreme officer in the particular church over which he was placed, is clearly proved, from the fact that it was competent for him to discharge, and generally he did really himself discharge, all the official functions in that church. As evidence of the same fact, we find various titles—titles which certainly, in their general width of mean

ing, cover the whole ground, which it was common to give to him. Cyprian has collected and reported six, viz: *Episcopus, praepositus, pastor, gubernator, antistes, sacerdos*.<sup>\*</sup> His duties consisted generally: 1. In preaching the Word. 2. Praying with and for his people. 3. Administering the two Sacraments, Baptism and the Lord's Supper. 4. Taking care of the destitute. 5. Ordaining of ministers. 6. Governing his flock. 7. Excommunicating of offenders. 8. Absolving of penitents; and, in brief, whatever duties are properly comprised in preaching, worship, and government, were attended to and discharged by the bishop.

Whether the terms bishop and presbyter are the same in significance, has been a matter of much learned debate, and not a little acrimony of feeling; nor, has the controversy yet by any means been generally settled. The full adjustment of this question, as also many others of like general character, must be the result of history, rather than of any argument that might be brought to bear upon it: yet, in the mean time, it is a privilege, and no doubt a duty, also, which each one owes to himself, to examine the subject faithfully and decide intelligently, as far as he may possess the means of so doing.

Different names do not always represent different offices, nor yet different grades in the same office. They often serve rather to describe the manifold nature of the same office, or the different forms in which the same office applies itself to meet the varied wants of our nature in this regard. The ministerial office is, like the sea, known by different names, according to the shore which it washes. The sea is the same. Thus the word *ambassador* is not different officially from the term *pastor*, nor is the word *preacher* different, in the same general sense, from that of *leader* or *governor*. In the same way, it is altogether probable, and, from the evidence which the Scriptures furnish, quite certain, also, that the terms *bishop* and *presbyter* are interchangeable or convertible terms. That presbyters were

<sup>\*</sup> Epist. 69, § 5, p. 208.



not different from bishops *in ordine* is quite clear; for they performed, in their own name and from their own official character, all the acts peculiar to bishops. They confirmed, administered the Sacraments, ordained, and, in a word, did all that bishops did. The difference, according to most writers on this subject, is supposed to lie in *gradu*, or degree, rather than in any inward official right and outward official authority. At the time they bore the name presbyters, they are supposed to have been without a place or parish, and had, therefore, no opportunity, save by the permission of those in regular churches, and therefore called bishops, to exercise the right, *per se*, which they had received in common with them in ordination. But this difference is altogether outward, nominal and circumstantial, and cannot be regarded as amounting to any real difference even in degree; for as soon as the outward circumstances constituting the difference disappeared, they were by that fact on a perfect equality, without any change, increase or diminution whatever, of the inward and real right they had before. As the Church is now constituted, it implies no inferiority in the way of degree, that one minister, regularly ordained, is not permitted to enter the charge of another with a view to perform ministerial acts, without the consent of the installed pastor; nor does it argue a superior degree on the part of the acting pastor, because he has the right to resist such interference, and to direct his fellow-ambassador within the bounds of his own charge. This is a matter of governmental regulation altogether, which lies equally beyond both, as such.

In the early Church, the union, or, as it was very properly called, the college of the different bishops, was designated the presbytery, a name which is clearly of Scripture origin (1 Tim., 4: 14), and the fact that a college of bishops made a presbytery, shows, with demonstrative force, that the different names referred to the same persons, and the same persons in precisely the same office. The fact that one from this number was chosen to preside over the general body (and the historical evidence is, that different

persons were thus chosen periodically, just as in the case of our Synods now, to whom the more emphatic title—*ο επισκοπος*—the bishop was given as a badge of distinction, does not imply that he was different from the rest in order, nor yet higher in rank, but simply that he was *primus inter pares*.

The Scriptures abound with clear and very decided evidences of *parity* in the ministry, to some of which we will now refer: In the Acts of the Apostles, 20th Chapter and 28th verse, we find the apostle St. Paul addressing *as bishops* the very same persons whom, in the 17th verse, he had called *presbyters*. Here is a plain and direct proof of the fact that the terms were interchangeable—used indifferently to express the same idea. If bishops and presbyters were not identical, this could not have been possible. In Phil. 1: 1, we hear the same apostle saluting the *saints* at Philippi, with the *bishops* and the *deacons*, not even mentioning the *presbyters*. Where are the *presbyters* in this case? If they constituted another set of officers, different in order, or even different in degree, in the same order, would not the apostle at least have mentioned them separately and distinctly, as he did the saints, the bishops and the deacons? A salutation is a general form of speech, and the apostle evidently intended to include all in it, and all in their respective positions and functions. How can this be explained otherwise, than on the ground that these different titles—*επισκοπος* and *πρεσβυτερος*—referred to and comprehended the same persons and the same office? In Titus 1: 5, we are informed that Paul left Titus in Crete, now called *Candia*, *Kirid*, or *Kriti*, an island in the Mediterranean, where he established a church, it is probable after his first imprisonment at Rome, for the purpose, among other things, of ordaining *presbyters*; and then, almost immediately after, in verse 7, he describes the qualifications of *bishops*. The circumstance at once suggests the question, What bishops does he here refer to? and the answer is irresistible: To the bishops whom Titus ordained under the name of *presbyters*. And in the 3d Chapter of 1 Timothy,

from the 2nd to the 8th verses inclusive, the apostle speaks of the character and qualifications of the *bishop*, and then passes directly to the *deacons*, thus irresistibly creating the impression and constraining the inference that, between the bishop and the deacons, there is no other office or officer, and that, if the name bishop is Scriptural, and carries with it a distinctive idea as to character and office, the name presbyter is no less so, and implies the same distinctive idea. The two are fully identical, and the necessary conclusion of the whole Scriptural view is, that each regularly ordained minister of the Gospel of Jesus Christ is a bishop, as he is a presbyter, in all the fulness of these divinely inspired terms.

A prudential distinction, not found in Scripture, however, has since been made—first by Calvin, at Geneva, 1537, and afterwards insisted on by many Presbyterian divines, between *teaching* presbyters and *ruling* presbyters. The first are ministers properly, preaching the word and administering the Sacraments, while the second assist in the government and discipline of the Church. This distinction has become general in nearly all the Protestant Churches.

Interesting, however, as the parity of the ministry may be as a point in this discussion, there is still another idea of vastly deeper and more solemn significance. To know that ministers are all equal, is not so important as to perceive clearly *in what* they are equal, and the true power of that in which this equality holds; for what, after all, does equality amount to, if that wherein it lies has no meaning or significance in a practical and real way for our minds? What is equality in office, if the office itself is only nominal, a shadow, and not real! To feel the *reality* of this office is the first and great thing; and for the purpose of preparing the way for this clearly in the mind, as it is prepared in fact, in the Church *per se*, we have already endeavored to unfold, to some extent, the divine and supernatural constitution of the kingdom of God in which it holds. It is altogether vain and foolish, also, to talk in high sounding democratic phrases of office and equality in office, unless,

by the actual presence of the supernatural in the natural, the invisible in the visible, like the soul in the body, we can steadily recognize a real solid ground upon which this office rests. If in our thoughts, the division of these two things be even possible, there can be no real basis of office, no more than there can be a real foundation for a house on sand; but if, in our faith, the Church is the actual historical continuation of the vital union of the divine and human, the heavenly and the earthly, effected in the incarnation, then we have a basis of spiritual office which all the powers of earth and even the gates of hell cannot seriously affect; then, too, will the incumbent really possess what he is set forth to represent, and not be the mere sham or hypocrite of pretended power.

Now with this ground at hand, we recognize an *office* in the Church of Christ, and the bishop as an *officer*, in the strict sense of that word. He is called and ordained to act in that office, mediating in Christ's stead between heaven and earth, God and men; and the work which he performs in this capacity, is an official work, and therefore the result of heavenly and divine agencies, and not of the poor, ignorant and carnal powers of man.

We are certainly required, in getting at the true idea of this subject, to make a distinction between a man *as a man*, and a man *as an officer*, and between his work *as the work of a man* and *that of an officer*. In the one case, we look at the individual man and his work as such; in the other, we look at the officer and his work as such. In the State, and, indeed, in every sphere in which the idea and force of office are really at hand, this distinction is clear and felt by all. It should be no less clearly perceived and practically acknowledged in the Church or kingdom of God. The work which is called a *good work*, in 1 Timothy, 3: 1—*εργον καλον*—is the direct result of activity on the part of the *bishop* as such—*ο επισκοπος*—in and through his *office*.

In office the man does not lose his own personality, individuality, nor yet any of the natural and moral idiosyncracies with which he was created. Even the apostles, in

whom resided, as a permanent grace, the supernatural gift of inspiration, were not by that fact required to eradicate, nor yet to ignore what was peculiar to them naturally as individuals. Christianity does not go upon the principle of revolution, to destroy those peculiar elements in the individual resulting from the first or natural creation, but on the principle of reformation, to elevate, complete and sanctify those elements. It is a new creation in the old, and therefore higher than the old: preserving, on the one hand, all the faculties and powers which are essential to the old, and on the other, destroying and removing out of the way every abnormal obstacle which would cloy or hinder the healthful action of these faculties and powers. The destruction is in order to preservation. Peter still remained the bold rash Peter; between Saul and Paul many clear marks of identity were plainly seen; and the apostle of love no less persistently carried with him, even to the grave, the natural peculiarities which were instamped upon his being, and which, as in the case of all the rest, gave a peculiar type to the religion of his Divine Master. All these natural peculiarities continue in the officer, and also in their active form; but, instead of having, as they had before, an individual significance and character, these are now official. These peculiarities are active, not from the same principle, not in the same sphere, nor yet for the same ends, but through an office, from an authority which was not previously at hand, and towards an end which lay beyond their reach while simply in the sphere of the natural and personal. The activity of these same qualities, *out of office*, produces an individual result, but *in office and through office*, the result is official, and not individual. Office, and especially divine office, gives character to all the activities of the man as long as he acts in the sphere of his office. This is universally felt, although not so universally perceived and intelligently acknowledged, because the fact which creates the feeling is more easily perceived than the reason of the fact which constrains the intelligent acknowledgment. The threat of punishment on the part

simply of an individual, however meritorious he may be as an individual, may create laughter and derision; but let the same individual appear in the character of a king or magistrate, and utter the same threat, and all will at once feel and perceive the difference.

From this, it is manifest that, as an officer, man is more than a mere individual, with individual rights, powers and authority. He is the embodiment, first, of a more general life, and the representative, second, of a greater and more comprehensive authority. In the State, a mere individual, as such, has neither power to acquit or condemn, nor to confer favor of any kind beyond his own personal ability or influence; his power to benefit or to injure is always bounded by his own narrow individualism; and often, even when in himself he might possess the ability to accomplish much more than he actually does, he finds this ability limited and diminished by a greater opposing power around him. Law is always limiting in this way to wicked power, and even the idea of true freedom and harmony requires the individual, as such, to remain individual, and within the limited sphere of the individual, whatever innate capacity he might have to go beyond this. But as an officer, the power of the individual is much wider, much greater, and on this account, much more an object of admiration or fear. His voice is the voice of the State or nation; his acts are the acts of all combined whom he represents. The suffering of Christ under Pontius Pilate, the Roman Governor of Judea, was a very different thing from what it would have been under any merely private individual. What Pontius Pilate did, or permitted to be done, Judea and the world did or permitted to be done; for the Governor acted from a derived authority connected with his own individual power; and the suffering of Christ, under the circumstances, as the great officer or representative in our nature, we all feel, meant vastly more than if he had done all this simply as an individual, without real connection with our nature. As an officer, the individual has power to punish or reprieve, to confer favor far beyond



his ability simply as an individual, even to take life or preserve it. The very idea of an officer is, one who embodies in his person a life and power broader, deeper and greater than that which naturally belongs to him, and who, in his official acts, represents a will and an authority which no individual, as such, can represent.

It is on this ground that we can account satisfactorily for the rage for office which we witness in every portion of the political world. It gratifies pride by increasing power; in the same proportion does it add dignity and prepare for the consideration of men; it widens the field of wealth and influence, and enables the individual, if he is disposed to fraud, to fill his own coffers as well as those of his friends; and on this account, knowing that, if successful, they can soon restore the sum and increase it ten-fold, persons are willing, in an election campaign, often to spend the last dollar of a large fortune to purchase victory. All power may be abused, and the extent of the abuse, no less than its proper use, shows the increased ability of him who embodies and represents it.

Now this, in a general way, is both the nature of office and the character of the officer, as distinguished from the mere private citizen or individual.

If the Church now be a real organization, such as we have already seen it to be; if there are actual powers in it greater and wider than the individual as such, then this same official character must also, by necessity, exist in it—only, of course, in a still deeper sense and a more substantial form, for here we come to the very root of all power and authority. The Church, in this respect, is plainly the prototype of the State; its solid basis and pervading life, as all authority lodges at last in God, and reaches the world really only through His kingdom: for in what other way could it by any possibility reach the world? Kings reign and governors rule only on the ground of divine authority; and history confirms the truth that, as a matter of fact, their power passes from them just as they pass from this recognized basis—the authority of God. What right has

one man, as such, to rule another? and what right have men, as such, in the same general way, to rule others? Man, either as an individual or even as an officer, can have no authority irrespective of God. Obedience to a ruler can be claimed only in so far as he can make out a divine right to rule. Otherwise, his government, however mild and gentle, would be the vilest tyranny, and rebellion would be the necessary and natural result of the sense of simple duty. All this is attested practically by the idea of oath, which is the last and deepest ground of authority—appealing to God. All right, in this regard, comes from God, through His kingdom, and if the kingdom of God gives reality to the State—gives it its only true basis of authority—it must be more real than the State; and by the same inferential process, we conclude that its officer must be invested with a far greater and more solemn authority than that possessed by any in the kingdoms of the world, before whom men crouch and tremble. If, therefore, we are commanded to be subject to the higher civil powers, on the ground that these are ordained of God, and that resistance involves condemnation (Rom. 13: 1-7), how much greater must be the same obligation in reference to the spiritual power on which the civil rests, and how much more dreadful the damnation in case of wilful disobedience! In the comparison instituted between Moses and Jesus Christ, St. Paul clearly brings out the idea.—Heb. 10: 28, 29, &c.

As an officer in the Church, the minister stands in the midst of a life and grace, which are deeper and far more comprehensive than the life and grace which attach simply to his own individual and pious character, just as in the case of an official standing in the State. He is, in this view, properly more than himself—the embodiment of powers beyond him, and the representative of an authority which it would be impious and wicked even to claim as a mere individual. He stands in *Christ's stead* (2 Cor., 5: 20), speaking and acting in His place and name; or, to change the order, it is Christ acting and speaking through him as His representative, just as the State speaks and acts through him whom

it calls to be its organ. This idea is brought out distinctly in the verbal form of the word from which his name is derived (*πρεσβυτω*), not only to be a *senior*, an *elder*, but also an *ambassador*, or *deputy*; to go and act as a deputy or ambassador; to make treaties and ratify contracts, all in the name and by the authority of those whom he represents; and in all this, the first sense and the last sense, viz., elder and deputy, there is no inconsistency. These names do not exclude each other, but belong to and unite in the same persons; for all who are familiar with the character of ancient and grave assemblies, from which we learn the *usus loquendi* in this case—such, for instance, as the Sanhedrim at Jerusalem, composed of seventy Judges or Senators—will know that the invariable habit was to select aged, experienced and venerable men, as ambassadors or deputies. In Matthew 16: 21, they are called elders (*πρεσβυται*). Hence the Gospel which the individual proclaims, as ambassador or deputy, is not his own; it is a divine message which has been received by him; and, without adding anything to it of his own invention, or taking from it anything of its own inspired majesty and glory, he is simply required to proclaim it, just as it is, as the Word of God, and not of man. Thus St. Paul preached; not with enticing words, not with the trappings and tricks of carnal rhetoric, not in the wisdom of human philosophy, nor yet with the soiled beauties of proud poetry, but in the simplicity of inspiration, and with the demonstration and power of the Holy Ghost; and his words, passing through the ear, were like two-edged swords, cutting to the dividing asunder of soul and spirit, proving discerners of the thoughts and purposes of the heart. And in listening to the minister speaking thus the words of God from his high office, we do not listen to him as an individual, but as an officer; for, just as in civil matters, the individual is lost sight of in the ruler, in the representative of laws and powers which lie back of and beyond his own person, so also does the eye of faith close in regard to the person of the minister, and open upon nothing but the officer in Christ's stead. His words

and acts thus separated from the weakness and ignorance which attach to the human, become at once clothed with the power and wisdom of God, and it is this wisdom and power of God which effect the salvation of the soul.

When he stands at the baptismal font and dedicates the child or adult to God, saying: "I baptize thee in the name of the Father, Son and Holy Ghost," he acts not as an individual, but as an officer—an organ—established by the ordaining power of Christ, through whom God communicates the grace of regeneration which is peculiar to the official act. This is baptism; but baptism of water only is no baptism. Baptism is the sacrament mystically uniting in itself both the water and the Spirit. Unbelief may ask, as it always has asked, without making the law of God or the law of Sacraments without effect, what can be the inward significance of that act and those words in the case of the subject? Would such ask the same question, were a competent civil officer to approach the bound criminal condemned to die, whether infant or adult, and, striking off the manacles, should say, your crime is pardoned—you are free? What meaning can there be in the act and words of a single man in reference to those whom the whole law of the land has condemned! But we must not forget that this single man is an officer, and as such, represents in his person the whole power of the law which had condemned. It is not *he*, in his private person, that pardons and sets free, but the State through him. A proper officer, properly commissioned, may, by a single tap of his finger on the oceanic telegraph, send through the deep sea a word which would cause all Europe to tremble. Why? Certainly not because of any great power to harm attaching to him as an individual, but because of the national power lying back of him, which he represents. The power to liberate from the curse of sin and to regenerate the heart of man, thus setting him free, comes not, in the act of Holy Baptism, from the individual who officiates, but from God, through the office and officer which are in His kingdom for this very purpose.

When Peter said to the cripple crouching in his physical helplessness at the gate of the temple called Beautiful, "Such as I have give I thee; in the name of Jesus Christ of Nazareth rise up and walk," he spake not in his private capacity, as is shown by the language itself, but as an officer of a kingdom replete with heavenly powers at every point; and when, immediately after, the feet and ankle-bones of the cripple received strength, so that leaping up, he stood, and walked, and entered with him and John into the temple, walking and leaping. The agency of his cure, though it came through Peter, was so manifest, that he did not turn and give glory to Peter, but praised God directly; and when the people, hearing of the miracle, ran together greatly wondering and ready to worship the apostles, Peter rose up and corrected their mistake in these words: "Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our power or holiness we had made this man to walk?" The power, he said, did not reside in them, but in Jesus Christ, and was applied through them only as organs. Thus God always operates by means, through His ministers in their office, that it may be apparent to all that the power is from God, and that the glory should be ascribed to God alone. But whilst we dare not lose sight of the fact that God alone is the source of all regenerating grace, we are just as little allowed to lose sight of the means or organs through which this grace is to be conveyed and applied. Both are essential; and although they are so on different grounds and for different reasons, this does not change or alter the fact relatively to men in the least degree; for whether you have the converting grace without the means of its application, or have the means of its application, and not the grace itself, the result is the same—man remains in a state of sin and death. This should teach us the important truth, that we cannot magnify the grace of God by undervaluing the means of its conveyance; but on the other hand, just as we put proper honor upon the last will we magnify the first. Both are divine and equally necessary.

Sometimes it is supposed by those who, in other respects, think and reason very correctly, that this official character is calculated to give prominence to the individual or personal, as such, and becomes the basis of pride, vanity and self-conceit. This might *appear* so, and just for this reason we are to be careful not to put into office such as are influenced more by appearance than by the real truth of the case. "Lay hands suddenly on no man." "Not a novice, lest, being lifted up with pride, he fall into the condemnation of the devil." (1 Tim., 3: 6.) When the subject is looked at candidly, however, it will be found that this high official position tends powerfully, with all properly balanced minds, in the very opposite direction, to induce humility and self-abasement. For when has an individual occasion for pride and vain glory? When he can feel that the effect produced is the result of his own personal powers? or when, through himself as a simple organ, he is bound to trace it all to God in Jesus Christ? In the former case, he is both the fancied ground, cause and means; and when the effect is produced, the language of the heart is (and you can not but see it printed, often even stereotyped, in the countenance and in every motion of the body), "Behold, what I have done!" whilst in the other case, he is only a means, and in the spirit of Peter and John, you will hear him saying: "Look not upon me as though I had done it—I am but the voice of one crying, give God the glory," which should be the greater because of the unworthiness of the instrument by which he has accomplished such glorious things. Official power is not that which grows out of a man's own being, and therefore to be called his own, but it is delegated; and when a man glories in delegated power, he overlooks self to that extent, and prides in that which lies beyond him. If the case be that of the minister, and this delegated power be from Christ, then he glories in Christ and not in himself; and this was just the spirit of St. Paul: "I magnify mine office;" "God forbid that I should glory save in the cross of Jesus Christ." These two things for



him were the same, and they are the same for all who, like him, would truly glorify their great Master and deny themselves. This strictly official character and position is then not only the medium and ground also in a certain sense of true saving power, but likewise the only basis of true humility, and this illustrates a general truism, which, in turn, establishes the principle here advanced, that genuine greatness and genuine humility are always found together—are, in fact, only different aspects of the same thing.

When the ambassador of Jesus Christ, in conjunction with other presbyters, lays his hands upon men in ordination, and they receive, in that act, a gift—*χαρις*—or *χαρισμα*—*grace* or *favor*—(1 Tim., 4: 14, 2 Tim., 1: 6), which will enable them in turn to wield a similar power beyond themselves and the world, as such, he acts again, not from any sense of personal strength, but as an officer, in the name and strength of Jesus Christ. The divine gift here imparted comes not from the fingers of the presbyters, as has been sneeringly insinuated by those who choose not to accept the simple truth of God, but from Christ through them as the channel which He has appointed. He speaks in the same official character when, at the close of the service, he says: “Grace, mercy, and peace, &c., *be unto you* ;” or rather, it is Christ Himself—always in the Church for this purpose—speaking these words authoritatively through the deputy, he standing in Christ’s stead.

As an officer, the minister, bishop or presbyter (for we take these terms to be interchangeable), acts not *from* nor *for* himself in any sense, but *from* and *for* Christ wholly. He represents not his own person or authority, but the person and authority of his great Master; and the power which he thus brings to bear upon men is not his, but the power of Him from and for whom he acts. In the great commission given to the apostles, and descending by necessity to all subsequent bishops, enabling them thus to fulfil its terms, to “go into all the world and preach the Gospel,” the Saviour Himself taught this deep and solemn doctrine in the most forcible manner. He said: “All power is given

unto me in heaven and in earth," and then, turning directly to His disciples, He said, "Go ye, therefore," and make disciples through your official acts, by baptism, by teaching and securing practical obedience to my commands; and then to encourage them still more, He engaged to be with them in all the fulness of the power of which He had spoken, even unto the end of the world.

This passage is indeed wonderful; and it will strike the mind still more forcibly, if, by a slight transposition, we bring the main points more closely together. Thus: "All power in heaven and in earth is given unto *me*—Go *YE* THEREFORE." Does this not clearly imply that this power is given to them in their office and all their successors? and does not the pledge which He made, *to be with them always*, increase the certainty of this inference, as if He had said—My power is your qualification; therefore, Go. Who will then dare to say, in view of such actually present resources and powers, that the office of bishop is only nominal, that he is merely a private person after all, and that his power to affect men is measured by the natural strength of his own mind, or the physical compass of his voice!

Of the same general import is the language of the Saviour uttered on another occasion: "He that heareth *you*, heareth *me*; and he that despiseth *you*, despiseth *me*; and he that despiseth *me*, despiseth *Him* that sent me." (Luke 10: 16.) Here is a perfect chain of authority, extending from the Father, through the Son, to the ambassadors whom He appoints, and it is clearly affirmed that, to hear the last is to hear the second and the first, and to despise the last is also to despise the second and the first. Could any language, teaching official identity, be stronger or more explicit? Does not the minister of the Gospel, therefore, possess spiritual authority, dignity and power beyond his own bare narrow individual person? Truly, in view of such plain teaching, the meaning or sense of which standing patent upon the very words themselves, it is more difficult to disbelieve than believe.

This official authority constitutes, at the same time, the

only proper ground of *discipline*, which is one of the first features in the character of the minister of Christ. His duty is not only to preach the Word, administer the Sacraments and conduct the worship in a general way, but he must also *oversee*, govern and rule among his people. He is to guard doctrine and morals; and when any depart from the plain standard of truth and duty, and become heretical in sentiment or corrupt in manners, it is his duty to warn, admonish, suspend and excommunicate. But alas, how this duty has been lost sight of in these latter days! Why is this? Not surely because there is no such authority in the Church, but because there is no proper *realization* of this authority. Is it not a fact that elders now in the Church—set up definitely as *ruling elders*—regard themselves as being teased or made sport of when you call them officers? Their official character does not seem to impress them deeply that they possess authority from Christ, as office-bearers in His Church, to attend to this work; and hence they make no point whatever of impressing the same idea upon others. Are they regarded as officers really by the community? Does even the congregation itself, in its heart, believe that they have authority from Christ to rule over it, correct it, and guide it? Would this faith be sufficiently earnest and strong to lead the congregation to submit quietly and peaceably to any real practical attempt of this character? In our estimation, judging from the practical pass to which things in the Christian Church in regard to discipline are coming, it remains yet a question as to whether the work of Calvin, in dividing ordained men into ruling and teaching elders, was a prudent work. Besides the injury sustained by the quiet giving up, in a practical way, of true official character on the part of ruling elders themselves, it has had a most disastrous influence upon the official character and standing of the teaching elders. Nothing has served so much to close the eye of the world against the office, as such, of the minister. And the world reasons consistently in regard to this matter. If ruling elders are ordained, and they give up practically the idea

of being officers really in the kingdom of Christ, how can ministers properly claim this high office, since they, also, are ordained in the same way?

Still the idea, duty and authority of discipline remain, and the more deeply we study the idea, and earnestly believe in the authority, the more faithfully will we discharge the duty. To those whom *Christ* made office-bearers, He said, through Peter to all the rest: "And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven." (Matthew 16: 19.) What sublime language is this! But where is it practically believed? The same language was substantially repeated, to impress, no doubt, its grand truth more indelibly upon the mind (for its very grandeur constituted a difficulty in the case of the carnal mind to receive and rest upon it), when the disciples, for fear of the Jews, were assembled in the upper room in Jerusalem: "Peace be unto you: as my Father hath sent me, even so send I you. \* \* Receive the Holy Ghost. Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained."

The minister of Jesus Christ is officially the representative of divine and heavenly powers—powers not only on earth, but also in heaven; for *all* power, both in heaven and in earth, was given to Christ, which, according to the most manifest meaning of plain words, He communicates and applies through His ambassadors in their office. This now, purely in the light of Scripture, and mainly in the words of Christ Himself, is the deep meaning and solemn nature of the ministerial office. It stands organically related to spiritual and supernatural realities; and the minister in this office, whether men believe it or not, in his acts, applies those realities, and in every case they result in one of two things, "either in a savor of life unto life, or a savor of death unto death."

From all this we can readily see the great power of the minister for good. St. Paul styles his activity in this di-

vinely official department, by way of emphasis, a *good work*, —*pulchrum opus*—*beautiful* (the beautiful is always one of the fundamental elements of the good and heavenly), *excellent, magnificent, glorious*. It is not meant here that it is a good work in the ordinary sense of the word, such as kindness which a natural man may show to another, or such as charitable bequests or personal energy or prayers, which ordinary Christians may exhibit, nor yet any effort which the minister himself may make in his individual unofficial character. All this is good in its kind; even a cup of cold water, given to a disciple in the same way, has its reward, but this official work is good in a sense far above and beyond all these personal efforts and activities. What prayers, and charities, and zeal on the part of thousands were equivalent to the simple act of baptism, by one regular ambassador of Christ? to the official communication of the Word of God? to the administration of the Holy Supper? and to the legitimate and authoritative government of the Church of Christ? Could any amount of private effort be regarded as a legitimate and proper substitute for these simple, official acts? Certainly we cannot think so, until it is shown, at least, that *quantity*, when it reaches a certain high point, loses its own proper character as quantity, and becomes *quality*. The work is different in *kind*—a gracious work in a peculiar sense, proceeding directly from Christ through the minister as His deputy. It is emphatically an *official work*, which is the distinctive idea brought out in full by the apostle in 1 Tim., 8: 1, where he makes use of the genitive of origin—*καλὸν ἔργον ἐκδοῦμεν*—*desires an office of good work*, plainly making the office the immediate source and exclusive channel. Otherwise we cannot understand why personal prayer, subjective repentance and faith, involving a certain kind of experience, acts of charity and outward engagedness generally, in the bald style of the Quaker, may not be a sufficient substitute for the above mentioned acts. We never can get rid of the fact which stands out so prominently in every portion of the Bible, and in every section of the history of the Church, *that all*

*true religion is sacramental.* We may fight against it, and sometimes think that we have banished the idea forever, but often, before we are aware of it, it will be back again in all the freshness of its ever youthful vigor, and constrain the homage of our truthful nature. Truth carries in its own nature the power of self-authentication to the really earnest mind. In its simplest form, it is the most beautiful and winning to the truth-loving spirit. Error, adorned in its most gaudy trappings, is error still, and though, during the moment of excitement, it may reign triumphant, the first return of cool reflection will show its tyranny, dissolve its empire and expose its deformity. "Truth resembles a woman of real beauty, who, conscious of her charms, despises the affectation of ornament; error, on the contrary, paints and ornaments herself, because she is ugly, without expression, without grace, without dignity," and all that is necessary to break her spell is, to wash away her paint and disrobe her of the tinsel with which the imagination has adorned her. The earnest mind can never be satisfied with the religion of the carnal fancy, however charmingly, for the moment, it may be painted before the mind; as soon as the apparition has fled, it will again inquire for the *real*, for that which comes from Christ through the Sacraments which He Himself has ordained. This truth, having the nature of self-authentication, has also the power of self-existence; it is objective, and no amount of cultivated error, on the part of men, with only the outward garments of truth and beauty, can ever destroy it. We need not wonder, therefore, why it is so difficult to get rid of this conviction; the power of God is the pavilion round about it.

It is not only a distinctively good work, but also a distinctively *great* work. It is greater than any which individuals, or even the world combined, could do in and from itself. Its only measure is the power of God in Christ. To what other class of men has it ever been said: "He that heareth you, beareth me?" and, "whatsoever ye bind on earth shall be bound in heaven?" To what other class has Christ, to whom all power was given, become so com-



pletely identified, that their words and acts are to be regarded, really and truly, as His words and acts? Wonderful as it may strike the mind, yet this is the office of the bishop; in one sense, he is a man of like infirmities with ourselves, but in another, he is the ambassador of the King of kings and Lord of lords. We have this power in earthen vessels, in order that it may be made manifest, and that the glory of it is from God.

But all this, as we may readily see, depends for us again upon what we conceive to be the true nature of the Church itself. If we can keep the conviction steadily before the mind, that the Church is the continual incarnate presence of Jesus Christ, His own glorious body, and therefore, the bearer and sphere of divine and heavenly realities, we shall have no difficulty in perceiving and feeling the solemn realness of the minister as an officer, and the power of his acts. But if, on this point, we have doubt and difficulty, we shall certainly make shipwreck of all these divine and glorious verities.

As the distinction of visible and invisible in the Puritan mind has sundered the spiritual from the human, and the heavenly from the earthly, and has thus destroyed, in our faith, the real ground for the idea of office in the strict sense of the word, so has it also separated the idea of salvation from the Church altogether. Christ is no longer in the temple proper, in the Holy of Holies, between the cherubim, Himself the glorious Shekinah, but is driven out into the outer court, into the world, no one can tell *where* exactly; and now men, sent adrift after a floating barque or a changing shadow, are directed, lo! here, and lo! there, for the good they crave. This unchurchly temper and habit, growing out of the above unfortunate and rationalistic distinction, is the origin of the whole system of religion, or pretended religion, outside of the Church. And certainly the system lacks no essential feature of consistency; for the visible Church, separated from the invisible, must of course be a human contrivance; and in a human contrivance, what ground can there be for office really, for spiritual and

heavenly purposes? We could see some propriety, even in a human organization, even in a temperance society, for personal, private effort, &c., but as for any basis of divine office, a spiritual and representative idea purely, we can form no conception at all. And the idea of an official communication of grace, or the new birth, being thus rationalistically ruled out of the Church, it is altogether consistent that those, thus believing, should turn their backs upon the real Shekinah, and seek to find that at the "Anxious Bench," or in some other equally *ab extra* sphere or means, in the outer court or world, which is to be found alone truly in the Holy of Holies. These two systems are directly opposed to each other; there is no such thing as a compromise to be effected between them. If Christ is in the Church, and if He imparts Himself through the Sacraments and the ministry, then the outside scheme falls at once to the ground and is unnecessary; if, on the other hand, He is found really and truly outside of the Church and independently of the Sacraments and the ministry officially considered, then there can be no real necessity for the Church, and the office of the ministry becomes the veriest figment and sham. The question comes right down to this issue: Shall we have a Church, or shall we have no Church? It is not difficult to tell on what side the true Christian stands on this issue.

From the whole subject, we can easily see how the minister should regard himself and his work under the solemnities of his ordination. He should never forget that he is an officer, as really and truly as he is an individual, and that his acts as such are significant, both for time and eternity. With St. Paul, he should ever say: "I magnify mine office."

With equal ease can we understand how the people should regard the ambassador of Christ. They should not esteem him simply as a learned man, as a refined social companion, or as an eloquent and able declaimer, but beyond and above all, as an officer in Christ's stead, to mediate between them and God. It is for his *official work's sake* that they

should regard him highly, and for his faithfulness in this work, they are commanded to esteem him as *worthy of double honor*.

Very easily, also, in the light of this whole subject, can we see the sad mistake of those who are led to give up this official work in favor of that which is wholly personal and individual, such as colportage, school teaching, &c. The fancy that they can be more useful, depending upon their own powers, than upon the power of Christ through them, is vain and sinful.

No subject, finally, should have power to appeal more strongly to the young men in the Church in reference to the duty of consecrating themselves to God in the holy ministry. In what other department can they reach a higher office? From whence can they come into possession of greater real power? In what sphere can they exert a more commanding and moulding influence? If ambition is here appealed to, it is a high and holy ambition; it has regard to a good, a magnificent, a glorious work—a work, the effect of which will be experienced when all the splendid productions of genius, whether in art, science, philosophy, or government, like the beautiful flowers in autumn, shall have faded, withered and died forever.

Harrisburg, Pa.

D. G.

ART. VI.—THE PALATINATE: *A Historico-Geographical Sketch.*

Among the states that formed part of the German empire, the Palatinate became celebrated by the fertility of its soil and the active industry of its inhabitants. Though of small extent, when compared to other more powerful principalities, and having its territories scattered in separate parts among intervenient states, it nevertheless sustained its rank as the first of the secular electorates, and exercised an important influence on the political vicissitudes of Germany during the Reformation. The Palatinate, by its situation on the frontiers of Lorraine, formed the bulwark of the empire against France, and became repeatedly exposed to devastating invasions during the wars of the seventeenth century. Yet it slowly recovered from those disasters, and is at the present day one of the wealthiest and most productive provinces of the German Confederacy.

From the times of the middle ages until the outbreak of the thirty years war in 1620, it consisted of two separate provinces—the Upper and Lower Palatinate. The former, the *Oberpfalz* or the Palatinate of Bavaria, was composed of the eastern parts of the medieval province of the *Nordgau*, formerly belonging to the feudal dominions of the imperial dynasty of the Hohenstaufen, which became alienated on the death of Conradin of Swabia, the last descendant of that family, in 1268.

It was bounded on the north by Bayreuth; on the west by the territory of Nürnberg and part of Swabia; on the south by Bavaria, and on the east by Bohemia, from which it was separated by the Hercynian range or *Böhmerwald*. Its valleys, sloping down toward the large Frankonian plain, are irrigated by numerous rivers that descend in various directions from the Bohémian Range; of these, the

Maine runs in northwestern direction toward the Rhine, the Nab and Regen turn southward and fall in the Danube. It is very hilly, and was formerly considered as a barren country, whose chief wealth consisted in forests and pastures; its iron mines were productive, and the silver mines of Amberg afforded the elector a yearly revenue of 60,000 crowns, yet it did not raise sufficient corn for the consumption of the inhabitants. Since the union with Bavaria, it forms part of the two circles of the Upper Maine and the Regen, and is in a high state of cultivation and improvement. In 1807 its area was 2,730 square miles, with a population of 284,000 souls.

When the traveler descends from the Bohemian mountains into the valleys of the Palatinate, he feels delighted at the rich variety of the scenery, the neat towns and villages embosomed in what appears to him to be vineyards, but in reality proves to be immense plantations of *hops*, and when he arrives at the frontier station of Mährling, the red bloated faces of the Bavarian gendarmes and custom-officers, who cunningly scrutinize his passports and baggage, give him the fullest evidence that he has arrived in the home-*stead of the bock*. The Oberpfälzers are a tall, stout and active people, who make a pleasant impression when compared to their wretched neighbors, the Bohemians. Their dark, expressive eye, black hair and moustache, the round velvet jacket and steeple-crowned hat, adorned with a nosegay, presents the appearance of Tyrolians, while their neatly dressed women offer the hospitality of the cottage in that hearty, broad dialect, which at once reminds you that you are a welcome guest in bonny Bavaria. The ancient Oberpfalz was divided into bailiwicks (*ämter*), and enclosed several seigniories and counties—such as those of Murdach and Cham, on the Bohemian frontier, and the Landgraviate of Leuchtenberg, which in our day was given as a duchy to the stepson of Napoleon I, Eugene Beauharnais, by the king of Bavaria. Amberg, on the river Vils, celebrated by its iron mines, was the capitol of Oberpfalz, though the electors during their visits generally re-

sided at the neighboring monastery of Castel. Neuburg, on the river Schwarzbach, gave title to the second branch of the Palatine House, the counts of Pfalz-Neuburg, who in 1609 became dukes of Gülich-Cleve-Berg on the Rhine, and started the first hostilities between the Reformed and Catholic Confederacies. Other thriving cities were Auerbach, Tirschenreut, Neustadt and Nabburg. In the castle of Trausnitz, near Leuchtenberg, the archduke Frederic, the Handsome, was imprisoned after the battle of Ampfingen in 1322, and there he became reconciled to the generous emperor, Lewis the Bavarian.

Different was the character of the smaller but more important province, the Lower Palatinate (*Unterpfalz*). It was also called the Electoral Palatinate (*Churpfalz*), or the Palatinate on the Rhine (*Pfalz am Rheine*, or *Rheinpfalz*), and was situated on both banks of the Rhine. The area of Rheinpfalz Proper was about 1600 square miles, with a population above 800,000 souls, and extended from the Odenwald on the east, across the Rhine to the western slope of the Vosges in Lorraine. It was bounded on the north by the electorate of Treves and the county of Katzenelnbogen, on the east by the electorate of Mayence and the duchy of Würtemberg, on the south by the margraviate of Baden and Alsace, and on the east by the duchy of Lorraine. Its frontiers had no regular outline, several of its domains being situated within the neighboring territories or on the Upper Rhine, while it enclosed within its own limits the bishoprics of Worms and Spire, belonging to the electorate of Mayence and the independent seignories of Reipholtskirchen, Munchweiler and others.

Churpfalz was divided into eight bailiwics (*Oberämter*), five of which lay on the eastern bank of the Rhine. These were Heidelberg, on the Neckar, Ladenburg, between Neckar and Rhine, Lindensfels among the hills of the Odenwald, Mosbach, with the district of Bretten, on the eastern border, and Boxberg, inclosed in the electorate of Mayence.

The other three bailiwics on the western banks of the Rhine, were Alzey, with the counties and seigniorories of



Leiningen, Frankenstein, Kirchheim, Arnheim and others; Kaiserlautern, southward, with the seigniorship of Landstuhl; and Germersheim on the Rhine.

On the southwest of the Palatinate was situated the county and afterwards duchy of Zweibrücken, which in 1390 became the patrimony and title of a younger house of the Counts Palatine. These princes were by the Latin writers of that age called *Principes Bipontani*, and by the French, princes of *Deux-ponts*. It was divided into five bailiwicks: Zweibrücken, Bergzab, Gutenberg, Lichtenberg, and Selz, the latter on the Rhine in Alsace. Enclosed in the electorate of Treves lay the county of Veldenz on the banks of the Moselle, and on the north the principality of Simmern, with the bailiwicks of Stromberg, Ingelheim, and Biberach on the right bank of the Rhine. Between these provinces lay the county of Sponheim.

The older residence of the electors was Heidelberg on the left bank of the Neckar. Its situation is one of the most picturesque in Germany, and its marble palace, on the hill above the city, was the admiration of the world, until it was ruthlessly despoiled and burnt by the French marauders in 1689. The celebrated Library of the University of Heidelberg had already had a similar fate in 1622, when Count Tilly, the general of the Catholic league, expelled the professors and students, and sent some three thousand of its precious manuscripts as a present to Pope Gregory XV., in Rome.

At the union of the Neckar with the Rhine, emigrants from the Netherlands built in 1606 the city of Mannheim, which, though plundered by the Spaniards in 1622, and totally destroyed by the French in 1688, was rebuilt by the elector Frederic William in 1699, and became in 1720 the residence of Charles Philipp and his successors, and the most beautiful and thriving city in the Palatinate. The monastery Frankenthal, opposite to Mannheim, on the left bank of the Rhine, was turned into a fortress by the Hollanders, who from its battlements heroically repelled the attacks of General Cordova and his Spaniards in 1622.

Other pleasant cities on the banks of the Rhine, were

Biberack, celebrated for its wines; Caub, in the Rhinegau, near the castle of Pfalz, the earliest seat of the Counts Palatine, and Ingelheim, the favorite residence of Charlemagne. At Germersheim died Rudolph of Habsburg, in 1293, and on the plain of Göllheim, at the base of the Donnersberg, his son, Albrecht of Austria, won the bloody diadem against Adolph of Nassau, who fell in the battle in 1298. The strong castle of Trives, in the high range of the Vosges, west of Landau, was the prison of Richard the Lion-hearted, on his return from the crusade in 1193, and at the fortress of Landstuhl, between Zweibrücken and Kaiserslautern, fell the last knight of feudal Germany, Francis of Sickingen, in 1523, in his vain attempt to defend his rocky strong-hold against the regular army and newly invented artillery of his sovereign.

The valleys of the Rhine, Neckar and Nahe, and the fertile slopes of the Vosges, of which the highest summit, the Donnersburg, has an elevation of twenty thousand and eighty-eight feet, are well cultivated, and present the most charming views to the traveller, by the picturesque variety of forest-clad mountains, everywhere crowned with the ruins of medieval fortresses, and sloping vineyards or luxuriant plains, intersected by rivulets or canals, and dotted with numerous towns and villages. The wines of Ingelheim, Neustadt, Türkheim, Kreuznach, Oppenheim and Selz are among the best and most abundant of Germany. The almond, the chestnut, and various fruit trees; all kinds of grain, hemp, flax, and the most useful plants, grow here luxuriantly, and diffuse wealth and plenty over the land. It is particularly on the celebrated *Bergstrasse*, or mountain road leading from Frankfurt to Heidelberg, that the traveller discovers the remarkable difference in manners and superior cultivation of the Rheinpfälzers, when compared to the Bavarian Oberpfälzers or to the other German states north of the Maine. The beautiful high road, shaded by rows of fruit trees, runs along the base of the Odenwald range, through an almost uninterrupted succession of towns, villages and country seats; the white washed

Other pleasant cities on the banks of the Rhine were

cottages, with their painted frame-work, look out from the vineyards, where men and women in their quaint old fashioned costumes, are working and singing merrily; all has an air of rural simplicity and domestic comfort. I remember that when on a pedestrian journey through the Palatinate in the summer of 1834, I wandered with delight beneath the shady alleys of fruit-trees, whose boughs were hanging heavily down under the load of ripening apples, pears, bergamots, plums, or walnuts, the passing Pfälzers would good humoredly tell me that the traveller was allowed to eat as much of the fruits as he pleased, while on the road, but that he was prohibited from carrying anything along with him.

"There are within the Palatinate," says an old traveller from 1677, "twenty-four walled cities and twelve fair palaces of the Prince Elector, most of which they have added to their estates within these four hundred years. Such excellent managers have they been of their own domains, so potent in ordering the affairs of the State both in war and peace, and so engrafted themselves into the most notable families of Germany, that I may well say with Irenius: 'Non est alia Germaniæ familia cui plus debeat nobilitas.'"

The early history of the Palatinate is obscure. But it may perhaps not be uninteresting to follow its traces back to the first establishment of the Frankish Empire. Among the high officers at the court of the Merovingian kings, was the *Comes Palatii*, or Count of the Palace,\* who held the supreme judicial authority as lieutenant of the king, and presided in the court during his absence, in the same manner as the *Mayor Domus*, who, as chancellor, superintended the royal household and as a general commanded the feudal army.† But in the course of time, when the Frankish

\* Palatium, first signifying one of the seven hills of Rome, was afterwards used by Ovid for *Domus Augusti*, which was built on it and then for every palace; hence the medieval German *Pfals* or *Pfalenz* for the Imperial residence, castle, or court of justice and the compounds of *Churfals*, *Rheinfals*, &c.

† Sismondi in his History of the French gives a somewhat different function to the *mayor domus*. He supposes the mayor of the palace to have been, not an officer of the court, but a popular magistrate, called in German *Mord-Dom*, the justice of murder, who was elected by the people for the protection

empire continued to extend, the jurisdiction of this high functionary became necessary in the more distant territories. The king would, therefore, grant to the holder of a certain fief or province the right to exercise the same power and jurisdiction within his territory as the comes palatii exercised in the capital. Hence this feudatory also obtained the name of comes palatii, or palatinus (*Pfalzgraf*) and by virtue of this royal favor he enjoyed within his province a supreme and particular jurisdiction, having the *jura imperii* or royalties, by which he was distinguished from the ordinary comes (*Graf*) who had only an inferior and dependent authority within his county.\* This was the origin of the distinction between the *Pfalzgraf* and *Graf* (or *Margraf*, border-count and *Landgraf*, count of several united districts) in Germany, and we thus find early counts palatine in Franconia, Bavaria, Swabia, Burgundy and later in Saxony.

Aix-la-Chapelle (Achen) being the principal residence (*Haupt-Pfalz*) of Charlemagne, this city was the seat of the imperial count palatine. But at the subsequent dismemberment of the Carlovingian empire, the court of this high judge was removed to the Rhine, where he held the jurisdiction over a province which, as an imperial domain, depended directly on the crown. It was at that period (between 843 and 912) that the feudal system developed its full strength, and the royal power was wrenched from the hand of the weak successors of Charlemagne by the haughty feudatories of the provinces. These began to arrogate to themselves the ducal dignity, which they soon made hereditary in their families, and they possessed themselves of the revenues of those crown-lands they held as a reward for their service. In like manner the dukes usurped

of the freemen. The important point, however, is that the mayor domus soon became chancellor, and directed the distribution of fiefs, (*beneficia*) among the warriors, and by their favor gaining influence, at last ascended the throne. See the works of Sismondi, Michels, Leo and Eichhorn.

\* According to this custom in England too, the counts palatine had *jura regalia* within their counties, subject only to the king's general superiority as sovereign. Thus the dukes of Lancaster and the earls of Chester held that title and Pembroke in Wales was also formerly a county palatine.

the jurisdiction of the counts palatine, and henceforth that title did no longer represent the royal authority.

Only the Count Palatine of the Rhine, then residing at Worms, being dependant on no duke, continued to sustain the royal dignity in his territory and rose to such power and influence that, at the institution of the electors in 1256, on the downfall of the Hohen-staufen dynasty, he obtained the first rank among the secular princes and the high function of arch-seneschal of the empire.\* Nay, during the interregnum which followed on the decease of the emperor Frederic II. he claimed the privilege of holding the Lieutenancy or vicariate of the empire during the vacancy of the throne; a dignity which thenceforth was held by the elector of Rheimpfalz.

In a second article I shall attempt to give an outline of the political history of the Palatinate, its division among different dynasties, its vicissitudes during the turbulent times of the Reformation and the French revolutionary wars, and its ultimate dismemberment and partial incorporation with the kingdom of Bavaria.

Lancaster, Pa.

A. L. K.

\* The function of the arch-seneschal consisted in the ceremony of placing the first dishes on the imperial table on the coronation day at Frankfort and on other great festivals. The old collection of German laws, the *Sachsen Spiegel*, says Book III, Art. 57, *Der Pfalzgraf von dem Rein, des Reichs Truchsess der soll dem Künig die ersten Schüssel fuertragen.*

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#### ART. VII.—SHORT NOTICES.

**THE NEW AMERICAN CYCLOPEDIA: A popular Dictionary of General Knowledge.** Edited by George Ripley and Charles Dana. Vol. IV. Brownson—Chartres. New York: D. Appleton & Co., 346 and 348 Broadway. 1858. pp. 766.

We announce with pleasure the appearance of the Fourth Volume of this extensive work. It is gotten up in the same finished style as the former volumes; and the work continues to give evidence of the same completeness which we have before noticed as characterizing it. This work covering from Brownson to Chartres, includes the treatment of over two thousand one hundred words. It includes also names of prominent liv-

ing men, the first article in this volume giving a very full and satisfactory account of the well-known Orestes A. Brownson. This fact indicates that this *Cyclopedia* will come down fully to the present time, furnishing important information in regard to the latest matters which is not to be found in other works of reference. The publication of such a work is a credit to our country; and its learned authors deserve much credit for having thus far executed so well this arduous and responsible undertaking. Not less would we praise the enterprise of Appleton and Company in furnishing to the American public a work so valuable, and which involves at the same time so heavy a pecuniary responsibility. With pride and pleasure do we see one volume after another take its place in our Library. H. H.

**THE HISTORY OF THE CHRISTIAN CHURCH.** By Philip Schaff, D. D., Author of the *History of the Apostolic Church*. From the birth of Christ to the reign of Constantine, A. D., 1-311. New York: Charles Scribner. pp. 535.

This welcome volume, having come to hand just as the last sheets of the *Review* were passing through the press, we have been able to ascertain only the general idea or plan of the work and read several chapters which we may regard as proper specimens of its prevailing spirit and style. Judging from such a partial examination, we are not disappointed in our expectations.

Viewing Christ Jesus, the God-man, as the principle of Christianity, of the Church, of Theology, and of all history, whether sacred or ecclesiastical; and the History of the Christian Church as the organic development of the life of Christ in the world by the Holy Ghost; the author occupies the only point of observation from which he can take both a profound and comprehensive survey of the course of the Church and the world in their reciprocal relations to each other, and understand, at the same time, the internal connection of the mighty spiritual forces of the Church with the entire organism of human life and with the diversified phenomena of its progress. This true stand-point is certainly not every thing; but it is of immense account. Without it indeed the faithful reproduction of the course of Christ's kingdom in the earth becomes an impossibility. But with it all the resources of talent, culture and learning can be made available as legitimate means to a right end. These resources Dr. Schaff possesses without doubt in a high degree. A familiar acquaintance with the sources of historical knowledge, a mature judgment, a sound, nervous logic and a lively imagination, pervaded by the energy and warmth of a living faith and a glowing heart, are all brought to bear upon this work. The result is a historical production springing in natural order and in beautiful symmetry from the Christological principle—a production which, whilst based on the precious labors of church historians and appropriating their researches with great freedom and skill, is pervaded by the force of an idea and manner peculiar to itself and is, therefore, not only distinguished from the best works on Church History, but is also a real and valuable contribution to this branch of literature.

The present volume opens with a General Introduction, which is followed by the first two Periods of Church History; the First, entitled the Church under the Apostles extending from the birth of Christ to the death of St. John, A. D. 1-100, and the Second, entitled the Church under Persecution, from the death of St. John to Constantine the Great, A. D. 100-311. Though an independent and complete work within itself, it is at the same time presented as the first volume of a general history of Christianity, which, with the help of God, the author intends to bring down to the present age. May God continue to him life and health to finish so great and important an undertaking with the energy and compass of thought with which it has been begun.

E. V. G.